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THE  
CORRECTED ENGLISH  
NEW TESTAMENT

A REVISION OF  
THE "AUTHORISED" VERSION

(BY NESTLE'S RESULTANT TEXT)

PREPARED WITH THE ASSISTANCE  
OF EMINENT SCHOLARS

AND ISSUED BY

SAMUEL LLOYD

A LIFE GOVERNOR OF THE BRITISH AND FOREIGN BIBLE SOCIETY

AS

**This Memorial of the Society's Centenary, 1904**

WITH PREFACE BY THE BISHOP OF DURHAM

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# DEDICATORY NOTE

*For many years the writer has ardently desired that the English reader should have the Holy Scriptures in a form more attractive than that of any of the current versions. A presentation of the Scriptures at once faithful and readable—the pure word of God in pure English—he believes to be one of the great religious needs of the nation in the present day.*

*This need, it appears to him, can be best supplied by an adequate correction of the worthily venerated Authorised Version, a correction which should include:—*

- (1) The removal of the many admitted defects of that Version as a representation of the Sacred Text, in the knowledge and interpretation of which so great an advance has been made during the last three hundred years.*
- (2) A revision of the English which shall give the present-day reader a freer access to the meaning, and a higher appreciation of the literary quality of the original.*

*Feeling with many others that what is known as the Revised Version has proved to a great extent a failure in the latter respect, the writer, in the year 1901, urged upon the Committee of the British and Foreign Bible Society the desirability of bringing out, in 1904, a new revision of the English Bible as a memorial of the Society's Centenary.*

## DEDICATORY NOTE

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*But difficulties stood in the way of the acceptance of this proposal.*

*The writer, therefore, commenced the work independently, and by the zealous co-operation of a number of Biblical scholars and experts in English, he has been enabled to bring out this Version of the New Testament as an illustration of the kind of revision he thinks desirable, and as one of the thank-offerings made in celebration of the first hundred years' work of a Society with which it has been his privilege to have been associated for more than half a century.*

*It is his earnest hope that this attempt to show the possibility of popularising without demeaning the Sacred Scriptures, and of correcting without defacing the Version so worthily beloved, will meet with such acceptance that the Society may yet be induced to take up the work.*

S. L.

BIRMINGHAM, ENGLAND, 1904.

# PREFACE

BY THE RIGHT REV. HANDLEY C. G. MOULE, D.D.,  
BISHOP OF DURHAM

I HAVE been invited to write a short Preface to "The Corrected English New Testament."

Some few months ago I was favoured with a sight of the work in its then stage. To contribute anything worth calling collaboration was altogether out of my power in a life already occupied to the full. But I was able to examine the work and to inform myself on its main principles in a way which won for it my strong interest, and, upon the whole, my deliberate concurrence with its idea and programme.

I say "upon the whole," for it is inevitable, in a literary matter of this importance, that there should emerge differences of judgment in detail. The very grave and important question of the Text adopted is, for me, one of these.<sup>1</sup> I value—and constantly use—Dr. Nestle's Greek Testament. But I confess to a great reluctance to admit all the main conclusions which Dr. Nestle records, for example, upon the closing verses of St. Mark.<sup>2</sup> Again, some of the deliberately

<sup>1</sup> See Introduction, pp. xx. and xxi.

<sup>2</sup> See footnotes at the end of that Gospel.

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adopted methods of the present Translation do not command my full assent.

Here and there, to my mind, the transposition of words and phrases,<sup>1</sup> with a view to a result in the English more harmonious to the general reader, has been carried too far. And I cannot but think that it would have been better to follow both the Authorized and the Revised Versions in declining to use a capital letter (*He, His*, instead of *he, his*) with the pronouns referring to the Divine Being, simply because in some places this must involve interpretation rather than translation. (The Translators carefully explain their principle in using a capital with pronouns referring to the Divine Father and *not* with those referring to our Lord Jesus Christ,<sup>2</sup> and have made their orthodoxy unquestionable. But this is by the way.)

When I have stated these drawbacks, however, I am the freer to express my great satisfaction with the work, taken as a whole. I regard it as a very important and faithful contribution to the great and necessarily gradual work of providing an ultimate ideal English Bible.

The Translators have put before themselves what seems to me a felicitous aim.

The Revised Version, quite invaluable for purposes of verbal study, is always present to them as a caution and stimulus in the way of

<sup>1</sup> See Introduction, p. xv.

<sup>2</sup> See Introduction, p. xvii.

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accuracy. It has inspired them with a large and abiding consciousness that one *sine quâ non* for good TRANSLATION is the grammatical precision which is expressed in good CONSTRUING.

On the other hand, they are never forgetful that to CONSTRUE is not necessarily to TRANSLATE. It is only too possible so to word the results of grammatical precision as to produce a sentence which, by a certain cumbrousness and angularity, does not truly express the whole form and substance of the original.

Therefore, as it seems to me, the Translators, in this work, have had before them, as their basis, rather the Authorized Version than the Revised, and have aimed to preserve to the utmost the noble general form of the older Version, while not less anxious than the great scholars of the Revision to produce a result that should be not only accurate, but, to the common mind, intelligible.

It is not altogether easy for me, a Bishop of Durham, to write any sort of criticism of that memorable Version—the Revised—in which my two eminently great immediate predecessors had so extremely important a part. But they would have been the first to wish every student to express an opinion absolutely free, so that it were not hasty. And I feel compelled, after years of use of the Revised Version of the New Testament, to own to the conviction that while

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it is beyond all praise as an aid to study, it seriously lacks that ENGLISH FELICITY, if I may use the phrase, which should entitle it to take the place of the Authorized Version in our national heart.

That defect, in countless instances, the present Version appears to me to remedy, while its authors have also brought to bear on their work the unquestionably maturer knowledge of Greek which has accrued since the early seventeenth century, and of which the Revised Version is so fine a monument.

It is with a deliberate and thankful Godspeed accordingly that I see "The Corrected English New Testament" set out upon its way to carry to English readers a reverently amended presentation of that sacred Greek which gives us, in the noble phrase of Gregory the Great, *Cor Dei in verbis Dei*, "God's heart in God's words."

HANDLEY DUNELM.

# INTRODUCTION

THAT the "Authorised" Version, with all the great qualities which have endeared it to the English people, is not in these days an adequate representation of the Greek Testament, will hardly be disputed. Besides the changes that have taken place in the last three hundred years in our own language, we have to consider the vastly larger knowledge we now have of the actual text of the sacred writers. We must bear in mind, too, that, great as are the merits of the "Authorised" Version, its English is not faultless; while its diction, to the modern reader, is in many places obscure.

## REASONS FOR THIS WORK.

Such considerations led to the work known as the "Revised Version" of the Bible. The New Testament portion, which had engaged the attention of the greatest Biblical scholars of the time, appeared in 1881. The care and labour bestowed upon this revision are indisputable. Yet it is generally acknowledged that the result is disappointing. The Revisers were undoubtedly strong in Greek. But their revision, while it gives abundant evidence of a scholarly and conscientious study of the original, cannot be accepted as conformed to the standards of the purest English.

The present work is the result of an endeavour to supply what is wanted; that is, a version of the New Testament which, while being



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faithful as a translation, shall present the words of Evangelists and Apostles in English as pure and harmonious as may be attained. To perfect so large a project is almost beyond hope; but those who have co-operated in this work trust that the result of their efforts will at least advance the cause they have at heart.

### THE AUTHORISED VERSION THE MODEL.

It was the great desire of the General Editor and his colleagues to depart no farther from the language of the "Authorised" Version than was absolutely necessary for carrying out the plan of the work. They shared the general feeling of their countrymen that, for the elevated but simple diction in which alone such lofty themes can be worthily treated, no better model is to be found than the Bible of their fathers. They strove, therefore, reverently to adapt, rather than rashly to supersede, its language.

But, as other Revisers have found, the progress made since 1611 in the ascertainment of the Greek text has rendered it necessary in many cases to recast, and in some to abandon, favourite passages and familiar phrases; while consistency in the revision of the English has involved other alterations in wording or in the order of the words.

All these changes have been made with reluctance, and only after full consideration. It is hoped that none of them will be hastily condemned, and that ultimately most, if not all, of them will justify themselves to the reader by their faithfulness to the truth and the new and clearer light they throw upon it.

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### NEW FEATURES.

A feature of this work is the large number of transpositions of words and phrases. In a language like the English, almost without inflections, clearness must largely depend upon the correct placing of words and phrases. Both the "Authorised" and the Revised Versions leave much to be desired in this respect. In the preparation of this Version, transposition has been found most useful in enabling the Greek to be followed more closely than would otherwise have been possible; and has thus made almost unnecessary such devices as the insertion of additional words in italics.

In a few places, owing to the ambiguity of the pronoun in English, a noun has been substituted, but only where the noun used is undoubtedly implied in the Greek. It has not been thought necessary in such cases, or in those in which an English idiom is rightfully substituted for a Greek, to use italics. These have been used only where a sentence could not be completed without inserting words which have no equivalent expressed or, with absolute certainty, implied in the Greek.

### THE TRANSLATORS' AIM.

"The Corrected English New Testament" is, in the main, a close textual translation. Faithfulness to the original has been kept in mind equally with the desire to make the work essentially English.

This Revision was undertaken in the belief that it is possible, without the least sacrifice of accuracy, to render into English the original of

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the New Testament in a way that shall be, to the masses of the people, both readable and everywhere intelligible. How near this Version approaches to that ideal must be left to the judgment of the reader.

Recourse has been had most sparingly to paraphrasing, and only where it was impossible otherwise to convey an intelligible statement. The documentary character of the New Testament writings forbids the freedom of translation which is legitimate in dealing with other works, and constant regard has been had to this consideration. But it is also due to the reader that he should find in God's word, as far as the skill of the translators may assist him in doing so, what he can in some measure understand.

### VERBAL AND OTHER EXPEDIENTS.

It has been thought desirable to give the reader such assistance as in modern literary usage is afforded by the use of capitals and other orthographical expedients. The translators have, to the best of their ability, distinguished between "the heavens" (sky, firmament), and "heaven" (the centre of God's glory); "temple" always stands for *ἱερόν* (including the outer courts), while "sanctuary" represents *ναός* (the shrine, the Holy Place and Holy of Holies); for "lawyer" (misleading, as suggesting one who practises law), is given "teacher of the law"; for "penny," "shilling" (as being nearer the real value, though only an approximation); "people" means (as a rule) "the chosen people (Israel)"; "populace" (in Acts), stands for the Greek *demos*; "Hades" is the *unseen* world of spirits; "the servant" of the New Testament

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was (as a rule) a "slave." The "scribe," in New Testament times, was not, as etymology would suggest, a "writer," but rather a Bible-scholar; the term, however, has been retained, as none more apt appeared to be available. The term "chief priests" being now generally regarded by scholars as inaccurate, "high priest" has been substituted for it.

The word "worship" has been retained wherever it appears in the A. V. The Greek word, as the American Revisers explain, denotes an act of reverence whether paid to man or to God; but "worship" (in derivation akin to "worth") also has this alternative significance. The translators, therefore, considered it the most suitable, its particular application, as determined by the context, being a matter for the commentator.

### USE OF CAPITALS.

As regards the spelling of pronouns, it seemed convenient to reserve the initial capital for pronouns referring to our Heavenly Father. Without such distinction many passages (e. g. in 1 Cor. xv. and in the First Epistle of John) would be less clear to the English reader. A careful perusal of this Version will show that the distinction is made solely for textual elucidation, and is not intended to prejudice any theological doctrine deduced from the New Testament.

The use of capitals has enabled another distinction to be made clear—namely, that between "the Law," the Sacred Law of Israel, and "law" in an ordinary or in an abstract sense. This distinction will be found especially useful in some of the Epistles.

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### OTHER CHANGES.

In selecting a substitute for the term "publican," which in its original New Testament use was misleading, and the technical sense of which has given place in the popular mind to another meaning, a difficulty was found. To use "tax-collector" would be to transfer the opprobrious association to another class. But the term "collector" seems to meet the case. Without a qualifying adjunct it has no special modern application, while its curtness and vagueness fit it for expressing the contempt with which the word it represents was used in Palestine in New Testament times.

The word "offence" is used in the "Authorised" Version in a sense which does not readily occur to the modern reader—a sense in which it has not been generally adopted into the English language. An effort has been made, therefore, to represent more accurately the intention with which the Greek word so translated (lit. "scandal") is believed to have been used. As the Greek term has a figurative origin (the word in its earliest sense standing for a trap or snare), its later application may be regarded as somewhat elastic. Therefore, it has been thought better, instead of adopting a uniform equivalent for it in English, to translate it in each case in accordance with the context. In rendering the cognate Greek verb (lit. "scandalise"), which in the A. V. is translated "offend," a similar course has been pursued.

### VERBAL ENDINGS AND AUXILIARIES.

The attentive reader may notice that here and there the "th" ending of the verb, which in the

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"Authorised" Version is uniformly used, has been allowed to give place to the "s" form. Though modern usage favours the latter, both forms are ancient, and may be found side by side in the best works of the age which gave us the "Authorised" Version. It is believed that readers will find the change, which has been made cautiously, to be in the direction of euphony.

The substitution of "will" for "shall" has been carried out more systematically. There may be a few passages in which the correct usage is open to dispute, but it is hoped that, for the most part, the changes here made in this respect will commend themselves to the ear, and be helpful to the understanding.

### HEADINGS AND TYPOGRAPHICAL MARKS.

It will be noticed that in the headings of the Gospels the title "Saint" has been omitted. This return to the most ancient usage, which was strongly recommended by the American Revisers in the Supplement to the Revised Version, may also be justified on the ground of consistency. In the A.V. and the R.V. the title is given exclusively to the Evangelists, and to them in the headings of the Gospels only, though in general usage it is applied to many other New Testament personages. This variation is really due to the special veneration in which the Gospels have been held, the title "saint" or "holy" having been applied in each case to the book rather than to the writer.

In the Gospels and in the Acts, the comments and explanations of the original writers have been to a large extent distinguished by curved

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brackets. These are not to be taken as suggesting any doubt of the authenticity of the enclosed passages. But in many instances it will be found that the narrative gains in force and clearness by regarding such passages as parenthetical. In the Epistles (and in a few other cases) the curved brackets are simply the translators' device for elucidating long or involved sentences.

### THE GREEK TEXT.

The translators, in their final revision, followed closely the fourth edition of the Greek Testament of Professor Eberhard Nestle, Ph. and Th.D. Maulbronn, Württemberg, a text the first edition of which was prepared by Dr. Nestle for the Württemberg Bible Society of Stuttgart.

In deciding, after much anxious consideration, to conform their translation strictly to one edition of the Greek Text, they were guided by considerations arising out of the plan and scope of their work.

Their chief object was to demonstrate, to the best of their ability, that a close translation was compatible with a rendering into thoroughly readable English. This object would not be so well served if the Text were broken up by bracketed insertions of variants; neither was it desirable that the reader's attention should be distracted by frequent references to the margin for alternative readings, many of which, important as they are to scholars, have little interest for the ordinary reader.

On the other hand, the translators, by collating a Greek Text out of the many varied readings now extant, would have assumed a responsibility

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involving a claim to scholarship of an exceptional order, and would have laid themselves open to controversy on a field on which they had no occasion to contend.

The alternative was to adopt a Greek Text for which authority of recognised eminence could be quoted. The publication in May, 1904, of the fourth edition of Dr. Nestle's Greek Testament, with the *imprimatur* of the British and Foreign Bible Society, determined the adoption of that work as the Text for this Version. The third edition, which had been prepared by Dr. Nestle for the Württemberg Bible Society in 1901, had already been in use for reference by the translators, a copy having been placed at their disposal through the courtesy of the Rev. J. Sharp, Editorial Superintendent of Translations to the British and Foreign Bible Society.

### DR. NESTLE'S AUTHORITIES.

This Greek Testament, as Dr. Nestle explains in his Preface, is not a Text of his own compilation. Nor, indeed, does it express the judgment or preference of any individual scholar. It is the resultant of a collation of the three principal recensions of the Greek Testament which appeared in the latter half of the nineteenth century, namely, those of Tischendorf, of Westcott and Hort, and of Bernhard Weiss. The readings adopted by Dr. Nestle are those in which two of these agree. An exception to this rule has been made in only two cases, those of John v. 3, 4, and vii. 53 to viii. 11. On these and other passages indicated as doubtful by Dr. Nestle, footnotes will be found in this Version.



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The General Editor and his colleagues do not pledge themselves to the absolute authenticity of those readings in Dr. Nestle's resultant which differ from those adopted by other authorities. But the special issue of this Greek Testament as one of the Centenary publications of the Bible Society may be regarded as evidence of the high esteem in which it is held by competent and cautious authorities. Those engaged in preparing the present Version feel assured, at all events, that whatever points in the Text may still be open to controversy, the reader cannot fail to find in Dr. Nestle's Greek Testament, as a whole, everything essential to a full understanding of the Christian revelation; while the use of it in the final revision of this Version has enabled many passages, hitherto obscure, or of difficult construction, to be rendered with new clearness and symmetry.

Gratifying confirmation of their choice of a Text has been afforded to the translators by the enormous sale of the Centenary Edition of Dr Nestle's Greek Testament, and by the testimony to its value which has been received by the Bible Society from scholars of various religious denominations. "The Corrected English New Testament" is the first complete translation into English from this important Text (which exhibits the combined labours of the best and most recent scholars); and if only for this reason, should be of exceptional interest to Bible students.

It is impossible in these days to claim for any new translation of the New Testament, absolute originality. The translators, in the present instance, gladly acknowledge their obligations to

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a large number of versions and expository works, old and modern, for aid in determining and expressing the exact sense of the original. They, indeed, trust that the reader will value the work none the less for the fact that every rendering which has been adopted has, in its sense if not in its form, the support of some of the highest authorities on Biblical interpretation.

### EDITORIAL ACKNOWLEDGMENTS.

The General Editor desires to acknowledge special assistance given in the execution of this work:—

The Rev. Canon Girdlestone, M.A., he has to thank for bringing ripe scholarship and experience as a translator to bear upon the preparation of a provisional new English Text in which were clearly set forth the various readings derived from all well-reputed sources. In this Text and in Canon Girdlestone's Preface to it were many valuable tentative proposals for New Testament revision. Though the work in its present form represents the result of repeated revisions and of suggestions from many quarters, it is still largely based upon the labours of Canon Girdlestone, and his sympathy and advice have been continued up to the eve of publication.

Mr. G. Washington Moon, Hon. F.R.S.L., who during a long life has made the rules of English grammar a special study, took an important part in the work during its experimental stages. The scheme for the revision of the English is largely based upon the criticisms embodied in Mr. Moon's published works, he himself assisting in the preparation of a Tentative Edition, which

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was circulated privately in January, 1904. The marginal references, many of them original, which appear in the present edition, were for the most part arranged by him. It was decided, however, that neither a strict application of Mr. Moon's grammatical principles—whatever may be their theoretical justification—nor the adoption of his views as to New Testament interpretation, would be consistent with the purpose of the work. Mr. Moon, therefore, cannot be held responsible for any part of the work in its final form.

Dr. J. Rendel Harris, during the initiatory stages of the work, kindly acted as "Literary Counsel" to those engaged upon it, and read some of the earlier proof-sheets. Not only were his assistance and advice valuable, but his keen interest in the project from the first, and the continuance of his sympathy throughout, have been a source of great encouragement. The decision to conform the translation to Dr. Nestle's Greek Testament had Dr. Rendel Harris's full approval.

The General Editor tenders hearty thanks to the Bishop of Durham for the evidence of kindly sympathy afforded by his commendatory Preface. The appreciation of so eminent a scholar and divine is valued none the less for the discriminating terms in which it is expressed.

### THE FINAL REVISION.

In the repeated revisions which followed the issue of the Tentative Edition, the Rev. E. E. Cunnington, M.A., vicar of Llangarron, Herefordshire, took a leading part, reading the whole

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work through with Dr. Nestle's Greek Text, and being consulted with regard to every suggested emendation of the English—the rule followed having been, to adopt no change in the wording or in the order of the words without renewed reference to the Greek Text. Not only by his scholarship, but by his sympathy with the object of the undertaking, and by a special aptitude for accurate expression in English, Mr. Cunningham has proved himself excellently qualified for his share of the work; and those who have been engaged in it with him acknowledge with gratitude his untiring and courteous co-operation.

The General Editor desires to express his personal gratitude to Mr. W. H. Garbutt for zealous and valuable assistance in the task of final collation and revision, and in the heavy labour of seeing the work through the press; also for many suggestions by which its literary and textual value has been enhanced. To the skill and the devotion of Mr. Garbutt must be attributed, in a large measure, the rapidity and the thoroughness with which the final revision and the recasting of the work have been accomplished.

Many useful suggestions have been received from a number of representative Bible students, to whom, in some cases, the proof sheets, and, in all, copies of the Tentative Edition were submitted. These suggestions have been considered as carefully as time and the scope of the work allowed.

Acknowledgment of services rendered in this and in other ways is due to Mr. E. Hampden-Cook, the Rev. A. H. T. Clarke, the Rev. E. P. Boys-Smith, Mr. W. H. Harris, Mr. Valentine

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Richards, Mr. Robert Gardner, Miss Burrige, Mr. T. Midgley, Mr. W. Arnold Hepburn, Mr. J. Pollard, Benjamin Gooch, the Rev. Dr. E. W. Bullinger, Mr. Thomas Roberts, Mr. R. Longworth, Mr. Z. Moon, and others. The acknowledgments in this paragraph are not to be taken as placing upon all or any one of those whose names are mentioned responsibility for any particular rendering, or for the ultimate general form of the work.

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TO BRACKET THE  
THE MARKS AND THE

- ( ). Curved brackets do not indicate anything not found in the Greek Text, but are used simply for the sake of elucidation.

*Italics* indicate that the word has no equivalent in the original, but appears to the translators to be necessary to complete the sense.

{ A brace against several references shows that they all relate to the verse against which the middle of the bracket stands.

# THE GOSPEL ACCORDING TO MATTHEW

- 1** **1** THE Genealogy (a) of Jesus Christ, the son of Luke iii. 23.  
David, the son of Abraham:—
- 2** Abraham begat Isaac; Gen. xxi. 2.  
and Isaac begat Jacob; Gen. xxv. 26.  
and Jacob begat Judah and his brethren; Gen. xxix. 35.
- 3** and Judah begat Perez and Zerah by Tamar; } Gen. xxxviii. 29.  
and Perez begat Hezrom; } Gen. xli. 12.  
and Hezrom begat Aram; Ruth iv. 19.
- 4** And Aram begat Aminadab; 1 Chr. ii. 10.  
and Aminadab begat Nashon; Ruth iv. 20.  
and Nashon begat Salmon;
- 5** and Salmon begat Boaz by Rahab; Ruth iv. 21.  
and Boaz begat Obed by Ruth; Ruth iv. 13.  
and Obed begat Jesse;
- 6** and Jesse begat David the king. 1 Sam. xvii. 12.  
And David begat Solomon by the *widow* of 2 Sam. xii. 24.  
Uriah;
- 7** and Solomon begat Rehoboam; 1 Chr. iii. 10.  
and Rehoboam begat Abijah;  
and Abijah begat Asa;
- 8** And Asa begat Jehoshaphat;  
and Jehoshaphat begat Jehoram;  
and Jehoram begat Uzziah;
- 9** and Uzziah begat Jotham;  
and Jotham begat Ahaz;  
and Ahaz begat Hezekiah;
- 10** and Hezekiah begat Manasseh; 2 Kings xx. 21.  
and Manasseh begat Amon;  
and Amon begat Josiah;
- 11** and Josiah begat Jeconiah and his brethren,  
about the time of the Babylonian cap-  
tivity.
- 12** And after the Babylonian captivity,  
Jeconiah begat Salathiel; 1 Chr. iii. 17.  
and Salathiel begat Zerubabel;

(a) Or register of the descent.



Neh. xii. 1.	and Zerubabel begat Abiud;	13
	and Abiud begat Eliakim;	
	and Eliakam begat Azor;	14
	and Azor begat Zadok;	
	and Zadok begat Achim;	
	and Achim begat Eliud;	15
	and Eliud begat Eleazar;	
	and Eleazar begat Matthan;	
	and Matthan begat Jacob;	
	and Jacob begat Joseph, the husband of Mary,	16
	of whom was born JESUS who is called Christ.	
	So, all the generations were: From Abraham	17
	to David, fourteen generations; and from David	
	to the Babylonian captivity, fourteen genera-	
	tions; and from the Babylonian captivity to the	
	Christ, fourteen generations.	
Luke i. 27.	NOW, thus was the birth of Jesus Christ:	18
	After Mary his mother had been betrothed to	
	Joseph, before they came together, she was	
	found to be with child—by the Holy Spirit. And	19
	Joseph her husband, being a just man, and un-	
	willing to make her a public example, was minded	
	to put her away privately. But while he thought	20
Deut. xxiv. 1.	on these things, lo, an angel of the LORD appeared	
Job xxxiii. 15.	in a dream to him, saying, Joseph, thou son of	
	David, fear not to take to thee Mary thy wife;	
	for that which is conceived in her is by the Holy	
	Spirit. And she shall bring forth a son, and	21
Acts v. 31.	thou shalt call his name JESUS (a): for he will	
	save his people from their sins.	
	Now, all this came to pass that what was	22
	spoken by the LORD through the prophet might	
	be fulfilled,	
Isa. vii. 14.	“ Behold, the virgin shall be with child,	23
	And shall bring forth a son,	
Isa. vii. 14.	And they shall call his name Immanuel”	
	(Which is, being interpreted, God with us).	
	And Joseph arose from his sleep and did as the	24
	angel of the LORD had bidden him, and took	
	unto him his wife, and knew her not till she had	
Ex. xiii. 2.	brought forth a son; and he called his name	25
Luke ii. 21.	JESUS.	

(a) O.T., Joshua, *i.e.* the LORD is a Saviour.

- 2 1 NOW, when Jesus was born in Bethlehem of  
Judæa, in the days of Herod the king, behold,  
Wise Men (a) from the East came to Jerusalem,  
2 saying, Where is he who was born King of the  
Jews? for we saw his star in the east, and have  
come to worship (b) him. Zec. ix, 9.  
Num. xxiv. 17.  
John v. 23.
- 3 When Herod the king heard these things he  
was troubled, and so was all Jerusalem with  
4 him. And gathering together all the high  
priests and scribes of the people, he inquired of  
them where the Christ (c) was to be born. Psa. ii. 2.
- 5 And they said to him, In Bethlehem of Judæa; Mic. v. 2.  
for thus it was written through the prophet,  
6 "And thou Bethlehem, in the land of Judah,  
Art by no means least among the chief cities  
of Judah: Rev. ii. 27.  
For out of thee shall come a governor,  
Who shall be shepherd of my people Israel."
- 7 Then Herod, having privately called the Wise  
Men, ascertained from them exactly at what  
8 time the star appeared. And he sent them to  
Bethlehem and said, Go and inquire diligently  
concerning the young child; and when ye have  
found him, bring me word, that I also may go  
and worship him.
- 9 And having heard the king, they departed; Matt. ii. 2.  
and, lo, the star which they had seen in the east  
went before them, until it came and stood over  
10 the place where the young child was; and when  
they saw the star, they rejoiced with exceed-  
11 ingly great joy. And they came into the house,  
and saw the young child with Mary his mother;  
and they fell down, and worshipped him: and,  
having opened their treasures, they presented to  
him gifts—gold and frankincense and myrrh. { Psa. lxxii. 10. 15.  
Psa. cxli. 2.  
John xix. 39.
- 12 And being warned in a dream not to return to  
Herod, they departed into their own country  
another way. Matt. i 20.
- 13 And when they had departed, lo, an angel of  
the LORD appeared in a dream to Joseph, saying,  
Arise, and take the young child and his mother,  
and flee into Egypt, and be thou there until I  
bring thee word; for, Herod is about to seek the Matt. ii. 16.
- (a) Or astrologers (Wycliffe, astronomers); Gr. Magi.  
(b) As to the word "worship," see Introduction, p. xvii.  
(c) i.e. the Messiah, or Anointed.

young child that he may destroy him. And he 14  
 arose and took the young child and his mother  
 by night, and withdrew into Egypt: and he was 15  
 there until the death of Herod: that what was  
 spoken by the LORD through the prophet might

Hos. xi. 1.

be fulfilled, "Out of Egypt I called My son."  
 Then Herod, when he found that he had been 16  
 set at naught by the Wise Men, was exceedingly  
 angry, and sent forth and slew in Bethlehem  
 and in all its borders, all the boys of two years of  
 age and under, according to the time which he  
 had exactly ascertained from the Wise Men.  
 Then what was spoken through Jeremiah the 17  
 prophet was fulfilled,

Matt. ii. 7.

Jer. xxxi. 15.

"A voice was heard in Ramah, 18  
 Weeping and great lamentation;  
 Rachel weeping for her children,  
 And refusing to be comforted, because they  
 were not."

But when Herod was dead, behold, an angel 19  
 of the LORD appeared in a dream to Joseph in  
 Egypt, saying, Arise and take the young child 20  
 and his mother, and go into the land of Israel:  
 for those who sought the young child's life are  
 dead. And he arose, and took the young child 21  
 and his mother, and came into the land of Israel.  
 But when he heard that Archelaus, in place of 22  
 Herod his father, was reigning over Judæa, he was  
 afraid to go thither; and being warned in a dream,  
 he withdrew into the regions of Galilee: and 23  
 came and dwelt in a city called Nazareth: that  
 what was spoken through the prophets might be  
 fulfilled, "He shall be called a Nazarene."

Matt. iii. 13.

John i. 45.

Num. vi. 13.

Luke iii. 2.

AND, in those days John the Baptist came 1  
 preaching in the wilderness of Judæa, saying, 2  
 Repent ye! for the kingdom of heaven is at hand.  
 (For this is he who was spoken of through Isaiah 3  
 the prophet,

Isa. xl. 3.

"A voice of one crying in the wilderness,  
 Prepare ye the way of the LORD,  
 Make His paths straight.")

Matt. xi. 8.

But John himself had his raiment of camels' 4  
 hair, and a leather girdle about his loins; and  
 his food was locusts and wild honey.

Lev. xi. 22.

- 5 Then went out to him Jerusalem and all Judæa  
 6 and all the region round about the Jordan, and  
 were baptized by him in the river Jordan, confessing their sins. Acts i. 5.
- 7 But when he saw many of the Pharisees and  
 Sadducees coming to his baptism, he said to  
 them, Brood of vipers, who warned you to flee  
 8 from the wrath to come? Bring forth fruit  
 9 worthy of repentance: and think not to say  
 within yourselves, "We have Abraham for our  
 father"; for I say to you that God is able from  
 these stones to raise up children to Abraham.
- 10 And already the axe lies at the root of the trees;  
 every tree therefore which bringeth not forth  
 11 good fruit is cut down and cast into the fire. I John xv. 6.  
 indeed baptize you with water unto repentance; Luke iii. 16.  
 but he who cometh after me is mightier than I,  
 and his shoes I am not worthy to bear. He will  
 baptize you with the Holy Spirit and with fire;
- 12 his winnowing fan is in his hand; and he will  
 Mal. iii. 2.  
 thoroughly cleanse his threshing-floor and will  
 gather his wheat into the garner; but he will  
 burn up the chaff with unquenchable fire. Psal. i. 4.
- 13 THEN Jesus came from Galilee to the Jordan Mark i. 9.  
 14 unto John, to be baptized by him. And John  
 would have hindered him, saying, I have need  
 to be baptized by thee; and comest thou to me?  
 15 But Jesus answering said to him, Suffer it to be  
 so now: for thus it becometh us to fulfil all  
 righteousness. Then he suffered him.
- 16 And Jesus when he was baptized went up  
 straightway from (a) the water: and, lo, the  
 heavens were opened to him, and he saw the  
 Spirit of God descending as a dove, and lighting  
 17 upon him. And, lo, a voice from heaven, say-  
 ing, THIS IS MY BELOVED SON, IN WHOM I AM  
 WELL PLEASSED. Psal. ii. 7.
- 4 1 THEN Jesus was led by the Spirit into the wilderness to be tempted by the devil. 1 Kings xviii. 12.  
 2 And when he had fasted forty days and forty Mark i. 12.  
 3 nights, he was afterwards hungry. And the

(a) Or out of.

- tempter came to him and said, If thou art the Son of GOD, command that these stones become bread. But he answered and said, It is written, "Man shall not live by bread only, but by every word which proceedeth out of the mouth of GOD." 4
- Deut. viii. 3.
- Matt. xxvii. 53. Then the devil took him into the holy city. And he set him on the pinnacle of the temple, and said to him, If thou art the Son of GOD, cast thyself down; for it is written, 5  
6
- Psa. xci. 11. "He will give his angels charge concerning thee:  
And on their hands they will bear thee up,  
Lest at any time thou dash thy foot against a stone."
- Deut. vi. 16. Jesus said to him, It is written again, "Thou shalt not try the LORD thy GOD." 7  
8  
9  
10
- Deut. vi. 13. }  
Deut. x. 20. } Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and the glory of them. And he said to him, All these things I will give thee, if thou wilt fall down and worship me. Then said Jesus to him, Get thee hence, Satan! for it is written,  
11  
12  
13  
14  
15  
16
- Deut. i. 6. "Thou shalt worship the LORD thy GOD,  
And Him only thou shalt serve."  
Then the devil left him. And, lo, angels came and ministered to him.
- Isa. ix. 1. NOW, when Jesus heard that John had been cast into prison, he withdrew into Galilee; and, leaving Nazareth, he went and dwelt in Capernaum, which is by the sea (a), in the borders of Zebulun and Naphtali: that what was spoken through Isaiah the prophet might be fulfilled,  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26
- Isa. xlii. 6. "The land of Zebulun  
And the land of Naphtali,  
By the way of the sea, across the Jordan,  
Galilee of the Gentiles;  
The people who sat in darkness  
Saw a great light;  
And to those who sat in the region and shadow of death  
Light sprang up."

(a) *i.e.* the Sea of Galilee.

- 17 FROM that time Jesus began to preach, and to say, Repent! for the kingdom of heaven is at hand.
- 18 And, while walking by the sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea; for they were fishers. And he said to them, Follow me, and I will make you fishers of men. John i. 40.
- 19 Follow me, and I will make you fishers of men.
- 20 And they straightway left their nets, and followed him. Mark x. 28.
- 21 And going on thence, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and he called them; and they straightway left the boat and their father, and followed him. Mark i. 19.
- 22 mending their nets; and he called them; and they straightway left the boat and their father, and followed him.
- 23 AND he went about all Galilee, teaching in their synagogues, and proclaiming the good news (a) of the kingdom, and curing all manner of disease and all manner of sickness among the people. Matt. xxiv. 14.
- 24 AND he went about all Galilee, teaching in their synagogues, and proclaiming the good news (a) of the kingdom, and curing all manner of disease and all manner of sickness among the people. And his fame went into all Syria; and they brought to him all sick persons suffering from divers diseases and torments; those who were possessed by evil spirits (b) or were lunatics, Matt. viii. 16.
- 25 or had the palsy (c); and he cured them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan.
- 5 1 AND seeing the multitudes he went up on the mountain, and when he had sat down, his disciples came to him; and he opened his mouth, and began to teach them, saying, Luke vi. 20.
- 2 AND he opened his mouth, and began to teach them, saying, Isa. lvii. 15.
- 3 Blessed are the poor in spirit; for theirs is the kingdom of heaven. Jas. ii. 5.
- 4 Blessed are those who mourn; for they shall be comforted. Isa. lxi. 3.
- 5 Blessed are the meek; for they shall inherit the earth. Psa. xxxvii. 11.
- 6 Blessed are those who hunger and thirst after righteousness; for they shall be satisfied. Psa. cxlv. 19.
- 7 Blessed are the merciful; for they shall obtain mercy. Psa. xli. 1.

(a) Or Gospel.

(b) Gr. demons.

(c) Or were paralysed (so in following chapters).

- Psa. xxiv. 3. Blessed are the pure in heart; for they shall see GOD. 8
- Psa. xxxiv. 14. Blessed are the peacemakers; for they shall be called children of GOD. 9
- 1 Pet. iii. 13. Blessed are those who have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. 10
- Blessed are ye, when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. 11
- 2 Cor. iv. 17. Rejoice, and be exceedingly glad; for great is your reward in heaven; for so they persecuted the prophets who were before you. 12
- Mark ix. 50. Ye are the salt of the earth; but if the salt have lost its savour, with what shall it be salted? it is thenceforth good for nothing but to be cast out to be trodden under foot by men. 13
- Phil. ii. 15. Ye are the light of the world. A city which is set on a hill cannot be hidden. Neither do men light a lamp, and put it under the bushel; but they put it on the stand, and it shineth for all who are in the house. Even so let your light shine before men, that they may see your good works and may glorify your Father who is in heaven. 14  
15
- 1 Pet. ii. 12. Think not that I came to destroy the Law or the Prophets; I came not to destroy, but to fulfil. For, verily, I say to you, until the heavens and the earth pass away, not one jot or tittle shall pass from the Law, until all be fulfilled. Therefore whosoever shall break (a) one of the least of these commandments, and shall teach men so, he, in the kingdom of heaven, shall be called the least; but whosoever shall do and teach them, he, in the kingdom of heaven, shall be called great. For I say to you that unless your righteousness shall exceed that of the scribes (b) and Pharisees, ye shall in no wise enter the kingdom of heaven. 16  
17  
18  
19
- Matt. iii. 15. 17
- Isa. xlii. 21. 18
- Psa. xl. 6. 19
- 1 Sam. ii. 30. 20
- Matt. xxiii. 23. 21
- Ex. xx. 13. 21

(a) Or relax.

(b) Not "writers" (as the etymology here and in the Greek would suggest), but scholars versed in the *O. T.* Scriptures; theologians, expositors. So, throughout the Gospels.

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- 22
- 23 AND he went about all Galilee, teaching in their synagogues, and proclaiming the good news (a) of the kingdom, and curing all manner of disease and all manner of sickness among the people. And his fame went into all Syria; and they brought to him all sick persons suffering from divers diseases and torments; those who were possessed by evil spirits (b) or were lunatics, Matt. xxiv. 14.
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- Blessed are ye, when men shall revile you and 11  
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called the least; but whosoever shall do and teach  
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called great. For I say to you that unless your 20  
righteousness shall exceed that of the scribes (b)  
and Pharisees, ye shall in no wise enter the king-  
dom of heaven.
- Matt. iii. 15.  
Isa. xlii. 21.  
Psa. xl. 6.  
1 Sam. ii. 30.  
Matt. xxiii. 23.  
Ex. xx. 13.
- Ye have heard that it was said to those of old 21  
time, "Thou shalt not kill"; and, "Whosoever

(a) Or relax.

(b) Not "writers" (as the etymology here and in the Greek would suggest), but scholars versed in the O. T. Scriptures; theologians, expositors. So, throughout the Gospels.

- shall kill will be in danger of the judgment";
- 22 but I say to you, that every one who is angry with his brother will be in danger of the judgment; and whosoever shall say to his brother, Raca! (a) he will be in danger of the council; but whosoever shall say, Moreh! (b) he will be in
- 23 danger of the hell (c) of fire. If, then, thou art offering thy gift at the altar, and there rememberest that thy brother hath somewhat against thee, leave there thy gift before the altar; and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Verily, I say to thee, thou shalt by no means come out thence, till thou hast paid the very last farthing.
- 27 Ye have heard that it was said, "Thou shalt not commit adultery." But I say to you, that every one who looketh on a woman to lust after her hath already committed adultery with her in his heart. And if thy right eye ensnare thee, pluck it out and cast it from thee; for, it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand ensnare thee, cut it off and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go into hell.
- 31 It was said also, "Whosoever shall put away his wife, let him give her a writing of divorce-ment." But I say to you that whosoever shall put away his wife, except on account of fornication, causeth adultery to be committed with her; and whosoever shall marry her who is put away committeth adultery.
- 33 Again, ye have heard that it was said to those of old time, "Thou shalt not swear falsely, but shalt render to the LORD thine oaths." But I say to you, Swear not at all; not by heaven, for it is the throne of GOD; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the
- Deut. xvi. 16.  
 Pro. xxv. 8.  
 Ex. xx. 14.  
 Job xxxi. 1.  
 Rom. viii. 13.  
 Deut. xxiv. 1.  
 Matt. xix. 9.  
 Lev. xix. 12.  
 Ex. xx. 7.  
 Num. xxx. 2.  
 Rev. xxi. 2.

(a) Or worthless fellow.

(b) Or apostate wretch.

(c) Or Gehenna; O.T. the valley of Hinnom.

	city of the Great King. Nor shalt thou swear	36	
	by thy head; for thou canst not make one hair		
Jas. v. 12.	white or black. But let your communication be,	37	
	"Yea, yea; Nay, nay"; and whatsoever is more		
	than these is from the evil one (a).		
Ex. xxi. 24.	Ye have heard that it was said, "Eye for eye,	38	
Pro. xx. 22.	and tooth for tooth." But I say to you, Resist	39	
Isa. l. 6.	not him who is evil (a); but whosoever smites		
	thee on thy right cheek, to him turn the other		
	also. And if any man would sue thee at law	40	
	and take away thy coat (b), let him have thy		
Deut. xv. 7.	cloak (c) also. And whosoever shall impress	41	
	thee to go one mile, go with him two. Give to	42	
	him who asks of thee, and from him who would		
	borrow of thee turn not thou away.		
Deut. xxiii. 6.	Ye have heard that it was said, "Thou shalt	43	
Rom. xii. 14.	love thy neighbour, and hate thine enemy."		
Luke xxiii. 34.	But I say to you, Love your enemies, and pray	44	
	for those who persecute you; that ye may be	45	
	children of your Father who is in heaven: for He		
Job xxv. 3.	maketh His sun to rise on the evil and on the		
	good, and sendeth rain on the just and on the un-		
	just. For if ye love those who love you, what	46	
	reward have ye? do not even collectors (d) the		
	same? And if ye salute your brethren only,	47	
	what do ye above the common? do not even the		
	Gentiles the same? Ye therefore shall be per-	48	
Gen. xvii. 1.	fect, even as your Father who is in heaven is		
	perfect.		
	But take heed that ye do not your good deeds	1	6
	in men's presence, to be seen by them; other-		
	wise ye have no reward from your Father who		
	is in heaven.		
	Therefore when thou givest thine alms, sound	2	
	not a trumpet before thee, as the hypocrites do		
	in the synagogues and in the streets so that they		
Ruth ii. 16.	may have glory from men. Verily, I say to you,		
	they have their reward in full. But when thou	3	
	givest alms, let not thy left hand know what thy		
	right hand doeth; that thine alms may be in	4	
Luke viii. 17.	secret; and thy Father, who seeth in secret, will		
	reward thee.		

(a) Or evil.

(b) Or inner garment.

(c) Or mantle, outer garment.

(d) i.e. collectors of the public taxes, and so elsewhere.

- 5 And when ye pray, ye shall **not** be as the hypocrites, for they **love** to pray standing in the **synagogues** and at the corners of the streets, that they may be seen by men. Verily, I say to you, they have their reward in full. But thou, when thou prayest, enter thy inner chamber and shut thy door, and pray to thy Father who is in secret; and thy Father who seeth in secret will reward thee. Pro. xvi. 5.
- 6
- 7 And when ye pray, use not vain repetitions, as the Gentiles do; for they think that they will be heard because of their much speaking. Therefore, be not like them; for your Father, before ye ask Him, knoweth what things ye need. Ecc. v. 2.
- 8
- 9 After this manner therefore pray ye:—  
 Our Father who art in heaven: Hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation (a), but deliver us from evil (b). } Luke xi. 2.  
} Rom. viii. 15.  
} Ps. ciii. 20.  
} Pro. xxx. 8.
- 10
- 11
- 12
- 13
- 14 For if ye forgive men their trespasses, your heavenly Father also will forgive you; but if ye forgive not men, neither will your Father forgive your trespasses. Matt. xviii. 21.  
} Matt. xxvi. 41.  
} John xvii. 15.
- 15
- 16 Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear to men to fast. Verily, I say to you, they have their reward in full. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear to fast, not to men but to thy Father who is in secret; and thy Father who seeth in secret will reward thee. Eph. iv. 31.
- 17
- 18
- 19 Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there also will thy heart be. Pro. xxiii. 4.  
Isa. xxxiii. 6.
- 20
- 21

(a) Or trial.

(b) Or the evil one. Some MSS. add:—"For Thine are the kingdom and the power and the glory, for ever. Amen."

- Luke xi. 34.      The lamp of the body is the eye; if therefore 22  
 thine eye be sound, thy whole body will be full  
 of light. But if thine eye be diseased, thy whole 23  
 body will be full of darkness. If then the light  
 which is in thee is darkness, how great is the  
 Luke xvi. 13.      darkness! No one can serve two masters; for 24  
 Gal. i. 10.        either he will hate the one and love the other, or  
 else he will cling to the one and despise the other.  
 Ye cannot serve God and mammon (a).  
 1 Cor. vii. 32.      Therefore I say to you, Be not anxious for 25  
 your life, what ye shall eat or what ye shall  
 drink; nor yet for your body, what ye shall put  
 on. Is not the life a greater thing than the food,  
 and the body than the raiment? Look at the 26  
 birds of the air; for they sow not, they neither  
 reap nor gather into barns; yet your heavenly  
 Job xxxviii. 41.    Father feedeth them. Are ye not of much  
 greater value than they? And which of you, by 27  
 Luke xxii. 25.      being anxious, can add to his life one span? (b).  
 And why are ye anxious about raiment? Con- 28  
 sider the lilies of the field, how they grow; they  
 toil not, neither do they spin; yet I say to you 29  
 that even Solomon in all his glory was not  
 clothed like one of these. But if God so clothes 30  
 the grass of the field, which to-day is, and to-  
 morrow is cast into the oven, will He not much  
 more clothe you, O ye of little faith? Therefore 31  
 Psa. xxxvii. 3.     be not anxious, saying, What shall we eat? or,  
 What shall we drink? or, Wherewithal shall we 32  
 be clothed? for, after all these things the Gen-  
 tiles seek. For your heavenly Father knoweth 33  
 1 Tim. iv. 8.        that ye have need of all these things. But seek  
 Lev. xxv. 20.        ye first His kingdom and His righteousness; and  
 all these things will be added unto you. 34  
 Therefore be not anxious as to the morrow, for the  
 Deut. xxxiii. 25.    morrow will be anxious for itself. Sufficient for  
 the day is the evil thereof.  
 Luke vi. 37.        Judge not, that ye be not judged. For, with 1, 2 7  
 what judgment ye judge, ye will be judged; and  
 with what measure ye mete, it will be measured  
 Jude i. 7.            to you. And why regardest thou the splinter 3  
 which is in thy brother's eye, but considerest not  
 the beam which is in thine own eye? Or how 4  
 wilt thou say to thy brother, Let me take the

(a) Or riches.

(b) Or to his stature one cubit.

- 5 splinter out of thine eye; and behold, the beam  
is in thine own eye? Thou hypocrite, first take Gal. vi. 1.  
the beam out of thine own eye; and then thou Pro. ix. 7.  
wilt see clearly to take the splinter out of thy  
brother's eye.
- 6 Give not that which is holy to the dogs;  
neither cast your pearls before swine, lest they  
trample them under their feet, and turn and  
rend you.
- 7 Ask, and it shall be given you; seek, and ye Isa. lv. 6.  
shall find; knock, and it shall be opened to you; Psa. lxxxii. 10.  
8 for, every one who asketh receiveth; and he Pro. viii. 17.  
who seeketh findeth; and to him who knocketh  
9 it will be opened. Or what man is there of you,  
who, if his son shall ask for a loaf, will give him  
10 a stone, or if he shall ask for a fish, will give him  
11 a serpent? If ye then who are evil know how  
to give good gifts to your children, how much  
more will your Father who is in heaven give good  
things to those who ask Him?
- 12 All things therefore whatsoever ye would that  
men should do to you, do ye even so to them; Lev. xix. 18.  
for this is the Law and the Prophets.
- 13 Enter by the narrow gate; for wide is the gate Luke xiii. 24.  
and broad is the way which leadeth to destruc-  
tion, and many are those who go in thereat;  
14 because narrow is the gate and straitened is the Matt. xx. 16.  
way which leadeth to life, and few are those who  
find it.
- 15 Beware of false prophets who come to you Deut. xiii. 1.  
clothed as sheep, but inwardly are ravening Acts xx. 29.  
16 wolves. Ye will know them by their fruits. Matt. xii. 33.  
Do men gather grapes from thorns, or figs from  
17 thistles? Even so, every good tree bringeth Luke vi. 43.  
forth good fruit; but the corrupt tree bringeth  
18 forth bad fruit. A good tree cannot bring forth  
bad fruit, neither can a corrupt tree bring forth  
19 good fruit. Every tree which bringeth not Matt. iii. 10.  
forth good fruit is cut down, and cast into the  
20 fire. Therefore, by their fruits ye will know  
them.
- 21 Not every one who saith to me, "Lord, Lord," Matt. xxv. 11.  
will enter the kingdom of heaven; but he who  
doeth the will of my Father who is in heaven.  
22 Many in the great day will say to me, Lord, Lord,

Num. xxiv. 4.	did we not prophesy by thy name? and by thy name cast out evil spirits? and by thy name do many mighty works? And then I will declare to them, I never knew you: depart from me, ye who work iniquity.	23
Matt. xxv. 41.	Therefore, whosoever heareth these sayings of mine and doeth them, shall be likened to a prudent man who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.	24
Psa. cxi. 10.	And every one who heareth these sayings of mine and doeth them not, will be like a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote that house, and it fell; and great was the fall of it.	25
Psa. xcii. 13.	AND when Jesus had ended these sayings, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes.	26
1 Sam. ii. 30.		27
1 Cor. iii. 13.		28
Jer. xxiii. 29.		29
Mark i. 40.	WHEN he had come down from the mountain, great crowds followed him. And, behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touching him, said, I will it; be thou clean! And immediately he was cleansed of his leprosy. And Jesus said to him, See that thou tell no one; but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony to them.	1 2 3 4
Matt. ix. 30.		5
Lev. xiv. 3.	AND when Jesus had entered Capernaum, there came to him a centurion, beseeching him and saying, Lord, my servant lieth at home sick with the palsy (a), grievously tormented. Jesus said to the centurion, I will go and cure him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant will be cured. For I also am a man under authority, having soldiers under me; and I say to this one, "Go," and he goeth; and to another,	6 7 8 9

(a) Or paralysed.

- “Come,” and he cometh; and to my servant,  
 “Do this,” and he doeth it.
- 10 When Jesus heard it, he marvelled, and said  
 to those who followed, Verily, I say to you,  
 With no one in Israel have I found so great a
- 11 faith. And I say to you, that many will come Matt. xv. 28.  
 from the east and from the west, and will sit  
 down with Abraham and Isaac and Jacob in
- 12 the kingdom of heaven; but the children of the Matt. xxi. 43.  
 kingdom will be cast into the outer darkness: Matt. xiii. 42.  
 there will be weeping and gnashing of teeth.
- 13 And Jesus said to the centurion, Go thy way;  
 as thou hast believed, so be it done to thee. And  
 the servant was cured in the selfsame hour.
- 14 WHEN Jesus had come into Peter's house, he  
 saw Peter's wife's mother lying sick with a fever. Mark i. 30.
- 15 And he touched her hand, and the fever left her:  
 and she arose, and ministered to him.
- 16 When the evening had come, they brought to  
 him many who were possessed by evil spirits;  
 and he cast out the spirits with a word, and
- 17 cured all who were ill: that there might be ful- Isa. liii. 4.  
 filled what was spoken through Isaiah the  
 prophet, “Himself took our infirmities, and bore  
 our sicknesses.”
- 18 NOW when Jesus saw a multitude about him,  
 he gave commandment to depart to the other  
 side.
- 19 And a certain scribe came and said to him, Luke ix. 57.  
 Master, I will follow thee whithersoever thou
- 20 goest. Jesus said to him, The foxes have holes,  
 and the birds of the air have roosts; but the Son  
 of Man hath not where to lay his head.
- 21 Another of the disciples said to him, Lord, 1 Kings xix. 20.  
 suffer me first to go and bury my father. But  
 Jesus said to him, Follow me; and leave the dead  
 to bury their own dead.
- 23 AND when he had entered the boat, his dis-  
 ciples followed him. And, lo, there arose a Mark iv. 37.  
 great tempest in the sea, insomuch that the boat  
 was covered with the waves; but he was asleep.
- 25 And they went to him and awoke him, saying,  
 26 Save, Lord: we perish! He said to them, Why  
 are ye timid, O ye of little faith? Then he Job xxxviii. 11.



arose, and rebuked the winds and the sea; and there came a great calm. And the men marvelled, and said, What manner of man is this? for even the winds and the sea obey him! 27

Mark v. 1. AND when he had gone across into the country of the Gadarenes (a), there met him, coming out from the tombs, two men possessed by evil spirits, and exceedingly fierce, so that no one could pass that way. And they cried out, saying, 28  
What have we to do with thee, thou Son of God? hast thou come hither to torment us before the time? 29

Job i. 10. Now a good way off from them there was a herd of many swine feeding. So the evil spirits besought him, saying, If thou cast us out, send us into the herd of swine. And he said to them, 30  
Deut. xiv. 8. Go. And when they had come out, they went into the swine: and, lo, the whole herd rushed violently down the steep into the sea, and perished in the waters. 31

And those who tended them fled, and went away into the town, and told every thing that had befallen those possessed by evil spirits. And the whole city went out to meet Jesus; and when they saw him, they besought him that he would depart from their borders. 32  
33  
34

Job xxi. 14.

AND Jesus entered a boat, and crossed over, and came into his own city. 1 9

Mark v. 34. And they were bringing to him a palsied man, lying on a bed. And Jesus seeing their faith said to the palsied man, Son, be of good cheer; thy sins are forgiven. And certain of the scribes said within themselves, This man blasphemeth. But Jesus knowing their thoughts said, Wherefore do ye think evil in your hearts? for which is easier, to say, "Thy sins are forgiven," or to say, "Arise, and walk"? But that ye may know that the Son of Man hath authority on earth to forgive sins, (then said he to the palsied man), Arise, take up thy bed, and go to thy house. And the man arose, and departed to his house. And when the multitude 2  
3  
4  
5  
6  
7  
8

Micah vii. 18.

(a) Or Gergesenes.

saw it, they were afraid, and glorified God, who had given such authority to men.

- 9 AND as Jesus passed on thence, he saw a man Mark ii. 14.  
 called Matthew sitting at the place of toll (a),  
 and said to him, Follow me. And he arose, and  
 10 followed him. And as Jesus sat at table in the  
 house, many collectors and outcasts came and  
 11 sat down with him and his disciples. And when  
 the Pharisees saw it, they said to his disciples, Matt. xi. 19.  
 Why eateth your master with the collectors and  
 12 outcasts? But Jesus heard; and he said, Not  
 those who are strong need a physician, but those  
 13 who are ill. But go ye and learn what this  
 meaneth, "I desire mercy, and not sacrifice"; } Hos. vi. 6.  
 } Matt. xii. 6.  
 for I came to call not the righteous, but sinners.  
 14 THEN came to him the disciples of John, say-  
 ing, Why do we and the Pharisees fast, but thy  
 15 disciples fast not? And Jesus said to them, Can  
 the sons of the bridechamber mourn, as long as  
 the bridegroom is with them? but days will come  
 when the bridegroom will be taken from them, Matt. xxv. 1.  
 16 and then they will fast. But no one putteth a  
 piece of undressed cloth upon an old garment,  
 for the filling taketh from the garment, and a  
 17 worse rent is made. Neither do men put new  
 wine into old wine-skins; else the skins burst,  
 and the wine runneth out, and the skins perish;  
 but they put new wine into fresh skins, and both  
 are preserved.  
 18 WHILE he was speaking these things to them, Mark v. 22.  
 behold, a certain ruler came, and worshipped  
 him, saying, My daughter even now died; but  
 come and lay thy hand upon her, and she will  
 19 live. And Jesus arose and followed him, and so  
 did the disciples.  
 20 And a woman who had been afflicted with an Mark v. 25.  
 issue of blood twelve years, came behind Jesus  
 21 and touched the fringe of his garment; for she  
 said within herself, If I do but touch his gar- Acts xix. 12.  
 22 nement, I shall be made whole. But Jesus turned  
 and saw her, and said, Daughter, be of good com- } Luke vii. 50.  
 } John iv. 53.  
 fort; thy faith hath made thee whole. And the  
 woman was made whole from that hour.  
 23 And when Jesus came into the ruler's house,

(a) Or custom.

- Acts xx 10. and saw the flute-players, and the crowd making  
a tumult, he said, Give place; for the damsel is 24  
not dead, but sleepeth. And they laughed him  
2 Kings iv. 33. to scorn. But when the crowd had been put 25  
forth, he went in, and took her by the hand, and  
the damsel arose. And the report thereof went 26  
abroad into all that land.
- Matt. xv. 22. AND as Jesus was passing thence, two blind 27  
men followed, crying out, and saying, Have pity  
on us, thou Son of David. And when he had 28  
gone into the house, the blind men came to him;  
and Jesus said to them, Believe ye that I am  
able to do this? They said to him, Yea, Lord!  
Then he touched their eyes, saying, According 29  
to your faith be it done unto you. And their eyes 30  
were opened. And Jesus strictly charged the men,  
Isa. xlii. 2. saying, Let no one know it. But they departed, 31  
and spread abroad his fame in all that land.
- Matt. xii. 22. As they were going out, there was brought to 32  
Isa. xxxv. 6. him a dumb man possessed by an evil spirit.  
And when the evil spirit had been cast out, the 33  
dumb spoke. And the multitudes marvelled,  
saying, Never before was it thus seen in Israel!  
Matt. xii. 24. But the Pharisees said, He casteth out evil spirits 34  
through the prince of the evil spirits.
- Matt. iv. 23. AND Jesus went about all the towns and 35  
villages, teaching in their synagogues, and  
preaching the good news of the kingdom,  
and curing every disease and every sickness.
- Num. xxvii. 17. But when he saw the multitudes, he was moved 36  
with compassion for them, because they were  
troubled, and were scattered abroad, as sheep  
Luke x. 2. having no shepherd. Then he said to his 37  
disciples, The harvest truly is plentiful, but the  
labourers are few; pray ye therefore the Lord 38  
of the harvest to send forth labourers into his  
harvest.
- Mark iii. 13. AND he called to him his twelve disciples, and 1 10  
gave them authority over unclean spirits to cast  
them out, and to cure all manner of disease and  
all manner of sickness.
- Luke vi. 13. Now, the names of the twelve apostles are 2  
these: First, Simon called Peter, and Andrew his  
brother; and James the son of Zebedee, and

saw it, they were afraid, and glorified God, who had given such authority to men.

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 called Matthew sitting at the place of toll (*a*),  
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 10 followed him. And as Jesus sat at table in the  
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 12 outcasts? But Jesus heard; and he said, Not  
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 the bridegroom is with them? but days will come  
 when the bridegroom will be taken from them,  
 16 and then they will fast. But no one putteth a  
 piece of undressed cloth upon an old garment,  
 for the filling taketh from the garment, and a  
 17 worse rent is made. Neither do men put new  
 wine into old wine-skins; else the skins burst,  
 and the wine runneth out, and the skins perish;  
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 are preserved.  
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gone into the house, the blind men came to him;  
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Then he touched their eyes, saying, According 29  
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and spread abroad his fame in all that land.
- Isa. xlii. 2. As they were going out, there was brought to 32  
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- Luke vi. 13. Now, the names of the twelve apostles are 2  
these: First, Simon called Peter, and Andrew his  
brother; and James the son of Zebedee, and

- 3 John his brother; Philip and Bartholomew;  
 4 Thomas, and Matthew the collector; James the  
 5 son of Alphæus, and Thaddæus; Simon the  
 6 Cananæan (a), and Judas Iscariot, who also be-  
 7 trayed him.
- 8 These twelve Jesus sent forth, and charged  
 9 them, saying, Go not into the way of the Gen-  
 10 tiles, and enter not any city of the Samaritans;  
 11 but go rather to the lost sheep of the house of  
 12 Israel. And as ye go, preach, saying, "The  
 13 kingdom of heaven is at hand." Heal the in-  
 14 firm, raise the dead, cleanse the lepers, cast out  
 15 evil spirits; freely ye have received, freely give:  
 16 Provide not gold or silver or brass for your  
 17 girdles, nor wallet for your journey, nor two  
 18 coats, nor shoes, nor yet a staff; for the labourer  
 19 is deserving of his food.
- 20 And into whatsoever city or village ye enter,  
 21 search out who in it is worthy; and there abide  
 22 till ye go thence. And as ye enter a house,  
 23 salute it. And if the house be worthy, let your  
 24 peace come upon it; but if it be not worthy, let  
 25 your peace return to you. And whosoever will not  
 26 receive you or hear your words, when ye depart  
 27 out of that house or that city, shake off the dust  
 28 from your feet. Verily, I say to you, it will be  
 29 more tolerable for the land of Sodom and Gomor-  
 30 rah in the day of judgment, than for that city.
- 31 Behold, I send you forth as sheep in the midst  
 32 of wolves: be ye therefore wise as serpents, and  
 33 simple as doves. And beware of men; for they  
 34 will deliver you up to the councils, and they will  
 35 scourge you in their synagogues; yea, before  
 36 governors and kings ye will be brought for my  
 37 sake, for a testimony to them and to the Gen-  
 38 tiles.
- 39 But when they deliver you up, be not anxious  
 40 how or what ye shall speak; for it will be given  
 41 you in that same hour what ye shall speak. For  
 42 ye are not the speakers; but the Spirit of your  
 43 Father speaketh in you.
- 44 And brother will deliver up brother to death,  
 45 and the father his child; and children will rise  
 46 against their parents, and will kill them.
- (a) Hebrew for "Zealot" (one of a sect so named). See Luke  
 vi. 15.

2 Kings xvii. 24.

Psa. cxix. 176.

Matt. iii. 2.

Acts viii. 18.

Luke xxii. 35.

Luke x. 7.

Psa. xxxv. 13.

Neh. v. 13.

{ Rom. xvi. 19.  
 { Phil. iii. 2.

Acts v. 40.

Mark xiii. 11.

Luke xii. 12.

- Rev. ii. 10. up against parents, and cause them to be put to death. And ye will be hated by all men for my name's sake; but he who endureth to the end, the same will be saved. 22
- But when they persecute you in this city, flee to the next; for, verily, I say to you, ye will not have gone through the cities of Israel till the Son of Man have come. 23
- Luke vi. 40. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he become as his master, and the servant as his lord. If they have called the master of the house Beelzebub (a), how much more those of his household? 24 25
- Mark iv. 22. Therefore fear them not, for there is nothing covered, which will not be revealed; and nothing hidden, which will not be known. What I tell you in the darkness, speak ye in the light; and what ye hear whispered, proclaim ye upon the housetops. 26 27
- Isa. viii. 12. And be not afraid of those who kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? yet not one of them will fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. 28 29 30 31
- Acts xxvii. 34. Every one, therefore, who shall acknowledge me before men, him I will also acknowledge before my Father who is in heaven. But whosoever shall disown me before men, him I will also disown before my Father who is in heaven. 32 33
- Rev. iii. 5.  
2 Tim. ii. 12. Think not that I came to bring peace to the earth; I came to bring, not peace but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes will be those of his own household. He who loveth father or mother more than me is not worthy of me; and he who loveth son or daughter more than me is not worthy of me. And he who doth not take his cross and 34 35 36 37 38
- (a) *Gr.* Beezeboul; *or,* in some MSS., Beelzeboul. So elsewhere.

39 follow after me, is not worthy of me. He who findeth his life will lose it; and he who loseth his life for my sake will find it. Matt. xvi. 25.

40 He who receiveth you receiveth me, and he who receiveth me receiveth Him who sent me.

41 He who receiveth a prophet because he is a prophet, will receive a prophet's reward; and he who receiveth a righteous man because he is a righteous man, will receive a righteous man's 1 Kings xvii. 10.

42 reward. And whosoever shall give to drink, to one of these little ones, because he is a disciple, even a cup of cold water, verily, I say to you, he will in no wise lose his reward.

**11** 1 AND when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 NOW, when John had heard in prison of the Luke vii. 18.  
3 works of the Christ, he sent by his disciples, and said to him, Art thou he who cometh, or are we to look for another?

4 Jesus answered and said to them, Go and tell { Isa. xxxv. 5.  
5 John those things which ye hear and see: the { Isa. xxix. 18.

6 blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached Isa. viii. 14.  
7 to them. And blessed is he who shall not find in me cause of stumbling.

8 And as these departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to view? a reed shaken Eph. iv. 14.

9 by the wind? But what went ye out to see? A man clothed in soft raiment? behold, they who wear soft raiment are in kings' palaces. But why went ye out? to see a prophet? yea, I say to you, and far more than a prophet. This is he of whom it is written, Mal. iii. 1.

“Behold, I send My messenger before thy face, Who shall prepare thy way before thee.”

11 Verily, I say to you, among those who are born of women there hath not arisen a greater than John the Baptist; yet he who is but little in the kingdom of heaven is greater than he.  
12 kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the



- Luke xvi. 16. violent seize upon it. For all the prophets and 13  
the Law prophesied until John. And if ye will 14
- Mal. iv. 5. receive him, this is Elijah who was to come. He 15  
who hath ears, let him hear!
- But whereunto shall I liken this generation? 16  
It is like children sitting in the market-places,  
who call to their fellows and say,  
"We piped to you, and ye did not dance; 17  
We sang lamentations, and ye did not  
mourn."
- Matt. x. 25. For, John came neither eating nor drinking, 18  
Luke xv. 2. and they say, He hath an evil spirit. The Son 19  
of Man came eating and drinking, and they say,  
Behold a gluttonous man, and a winebibber, a  
friend of collectors and outcasts. Yet wisdom  
is justified by her works (a).
- Pro. xvii. 24. THEN Jesus began to upbraid the cities where- 20  
Luke x. 13. in most of his mighty works had been done, be-  
cause they repented not: Alas for thee, Chorazin! 21  
Alas for thee, Bethsaida! for if the mighty works  
which have been done in you, had been done in  
Tyre and Sidon, they would have repented long  
ago in sackcloth and ashes. But I say to you, 22  
it will be more tolerable for Tyre and Sidon in  
the day of judgment, than for you. And thou, 23  
Capernaum, shalt thou be exalted to heaven?  
thou shalt go down to Hades (b); for if the  
mighty works which have been done in thee,  
had been done in Sodom, it would have re-  
mained until this day. But, I say to you that 24  
it will be more tolerable for the land of Sodom  
in the day of judgment, than for thee.
- Luke x. 21. At that time Jesus answered and said, I thank 25  
thee, O Father, Lord of heaven and earth, that  
Thou didst hide these things from the wise and  
prudent, and didst reveal them to babes. Even 26  
so, Father; for so it seemed good in Thy sight.  
All things have been delivered unto me by my 27  
Matt. xxviii. 18. Father; and no one knoweth the Son, except  
John i. 18. the Father; neither knoweth any one the Father,  
except the Son and him to whom the Son will  
reveal Him.
- Come unto me, all ye who labour and are 28

(a) Or (according to some authorities) children.

(b) *i.e.* the nether world.

29 heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye will find rest  
30 for your souls. For my yoke is easy, and my burden is light.

12

1 AT that time Jesus went through the corn- Deut. xxiii. 25.  
fields on the Sabbath; and his disciples were hungry, and began to pluck ears of corn (a) and  
2 to eat. But the Pharisees when they saw it said to him, Behold, thy disciples are doing that which it is not lawful to do on the Sabbath.  
3 But he said to them, Have ye not read what 1 Sam. xxi. 6.  
David did, when he and they who were with him were hungry; how he entered the house of God, and they ate the showbread, to eat which was not lawful for him or for those who were  
4 with him, but only for the priests? Or have ye Num. xxviii. 9.  
5 not read in the Law, that on the Sabbath day the priests in the temple break the Sabbath-  
6 rest, yet are guiltless? But I say to you, that Hos. vi. 6.  
7 one greater than the temple is here. And if ye had known what this meaneth, "I would have mercy, and not sacrifice," ye would not have  
8 condemned the guiltless. For the Son of Man is Lord of the Sabbath.  
9 AND he departed thence, and went into their  
10 synagogue; and there was a man who had a withered hand. And they asked Jesus, saying, Luke xiv. 3.  
Is it lawful to heal on the Sabbath?—that they  
11 might accuse him. And he said to them, What Deut. xxii. 4.  
man shall there be among you who shall have one sheep, and, if it fall into a pit on the Sabbath  
12 day, will not lay hold of it, and lift it out? And how much better a man is than a sheep! Wherefore it is lawful to do good on the Sabbath.  
13 Then said he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored, sound like the other.  
14 BUT the Pharisees went out and held a council against Jesus, how they might destroy him.  
15 But he perceiving it, withdrew thence. And  
16 many followed him, and he healed them all; and

(a) Or wheat.

- charged them that they should not make him known: that what was spoken through Isaiah the prophet might be fulfilled, 17
- Isa. xlii. 1. "Behold, My servant whom I have chosen; 18  
My beloved in whom My soul delighteth;  
I will put My Spirit upon him,  
And he will declare judgment to the Gentiles.  
He will not strive nor cry aloud; 19  
Neither will any one hear his voice in the streets.  
A bruised reed he will not break, 20  
And smoking flax he will not quench  
Till he send forth judgment unto victory.  
And in his name will the Gentiles hope." 21
- Luke xi. 14. THEN was brought to him one who was possessed by an evil spirit, and was blind and dumb; and Jesus cured him, so that the dumb man spoke and saw. And all the multitudes were amazed and said, Is this the son of David? But when the Pharisees heard it they said, This man doth not cast out evil spirits, unless it be by Beelzebub their prince. 22
- Psa. cxxxix. 2. And Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand. And if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if by Beelzebub I cast out evil spirits, by whom do your sons cast them out? therefore they shall be your judges. But if I cast out evil spirits by the Spirit of God, then the kingdom of God has come upon you. Besides, how can one enter the strong man's house, and plunder his goods, unless he first bind the strong man? and then he will plunder his goods. He who is not with me is against me; and he who gathereth not with me scattereth. 23 24 25 26 27 28
- Dan. ii. 44. Therefore I say to you, Every sin and blasphemy will be forgiven to men; except that the blasphemy against the Spirit will not be forgiven. And whosoever speaketh a word against the Son of Man, it will be forgiven him; but whosoever 29 30 31 32
- 1 John ii. 19.
- Heb. x. 29.

- speaketh against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.
- 33 Either make the tree good, and its fruit good; Matt. vii. 16.  
 or else, make the tree corrupt, and its fruit corrupt;
- 34 for, the tree is known by its fruit. Brood of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the
- 35 mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth
- 36 evil things. But I say to you that for every idle word which men shall speak, they shall give Ecc. xii. 14.  
 37 account in the day of judgment. For by thy words thou wilt be justified, and by thy words thou wilt be condemned.
- 38 THEN certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said to them,
- 39 An evil and adulterous generation seeketh after a sign; but no sign shall be given it except the
- 40 sign of the prophet Jonah: for, as Jonah was three days and three nights in the belly of the fish; so will the Son of Man be three days and
- 41 three nights in the heart of the earth. The men of Nineveh will rise in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah; and behold, Jonah i. 17.  
 42 a greater than Jonah is here. The queen of the south will rise in the judgment with this generation, and will condemn it; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.
- 43 When the unclean spirit has gone out of a man, Luke xi. 24.  
 44 it passeth through dry places seeking rest; and finding none, it saith, I will return to my house whence I came out; and when it has come, it findeth it empty, and swept, and garnished.
- 45 Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter and dwell there; and the last state of that man becometh worse than was the first. Even so it will be with this wicked generation. Heb. vi. 4.
- 46 WHILE he yet talked to the multitudes, his mother and his brothers stood outside, desiring

to speak with him. And one said to him, Behold, thy mother and thy brothers stand outside, desiring to speak with thee. 47

But he answered and said to him who told him, Who is my mother? and who are my brothers? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brothers! for, whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother. 48  
49  
50

Heb. ii. 11.

THE same day Jesus went out of the house, and sat by the sea side. And great crowds were gathered together to him, so that he went into a boat, and sat; and the whole multitude stood on the shore. 1 13  
2

And he spoke many things to them in parables; and he said, Behold a sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them; others fell upon rocky places where they had not much earth; and forthwith they sprang up, because they had no depth of earth, and when the sun was up they were scorched, and because they had no root they withered away; and others fell among the thorns, and the thorns sprang up and choked them; but others fell into the good ground, and brought forth fruit, one a hundred-fold, another sixty-fold, another thirty-fold. He who hath ears, let him hear. 3  
4  
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Mark iv. 3.

Matt. xi. 15.

And the disciples came and said to him, Why speakest thou to them in parables? 10

He answered and said, It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given. For, whosoever hath, to him will be given, and he will have greater abundance; but whosoever hath not, from him will be taken away even that which he hath. Therefore I speak to them in parables; because seeing, they see not; and hearing, they hear not, neither do they understand. 11  
12  
13

Matt. xxv. 29.

And to them is fulfilled the prophecy of Isaiah, which saith, 14

"Hearing ye will hear, but will not understand;

- 15 And seeing ye will see but will not perceive;  
 For this people's heart has become gross,  
 And their ears are dull of hearing,  
 And their eyes they closed;  
 Lest at any time they should perceive with  
     their eyes,  
 And hear with their ears,  
 And should understand with their hearts,  
 And should turn,  
 And I should heal them."
- 16 But blessed are your eyes, for they see; and  
 17 your ears, for they hear. For, verily, I say to  
 you, Many prophets and righteous men desired Eph. iii. 5.  
 to see those things which ye see, and saw them  
 not; and to hear those things which ye hear,  
 and heard them not.
- 18 Hear ye therefore the parable of the sower:—  
 19 When any one heareth the word of the kingdom, Mark iv. 14.  
 but understandeth it not, then cometh the  
 wicked one, and snatcheth away that which was  
 sown in his heart: this man is the seed sown by  
 20 the way side. And the seed sown on rocky  
 places is he who heareth the word, and quickly  
 21 with joy receiveth it; but, not having root in  
 himself, he endureth only for a while; and, when  
 tribulation or persecution ariseth because of the  
 22 word, straightway he falleth. And the seed  
 sown among the thorns is he who heareth the  
 word, and the cares of the world and the deceit-  
 fulness of riches choke the word, and he becom-  
 23 eth unfruitful. But the seed sown on the good  
 ground is he who heareth the word, and under- John xv. 5.  
 standeth it; who also beareth fruit and bringeth  
 forth, one a hundred-fold, one sixty, another  
 thirty.
- 24 ANOTHER parable he put forth to them, say-  
 ing, The kingdom of heaven is likened unto a } Isa. xxviii. 10.  
 25 man who sowed good seed in his field; but while } I Pet. i. 23.  
 men slept, his enemy came and sowed tares also  
 26 among the wheat, and went his way. But when  
 the blade had sprung up and brought forth fruit,  
 27 then appeared the tares also. So the servants of  
 the householder went and said to him, Sir, didst  
 not thou sow good seed in thy field? whence  
 28 then hath it tares? He said to them, An enemy

- did this. The servants said to him, Wouldst thou then that we go and gather them up? But he 29  
 said, Nay; lest while ye gather up the tares, ye  
 root out also the wheat with them. Let both 30  
 grow together until the harvest; and in the time  
 of harvest I will say to the reapers, Gather ye  
 together first the tares, and bind them into  
 bundles to be burnt; but gather the wheat into  
 my barn.
- 1 Tim. v. 24.
- Mal. iv. 1.
- Mark iv. 31.
- ANOTHER parable he put forth to the people, 31  
 saying, The kingdom of heaven is like a grain of  
 mustard seed, which a man took, and sowed in  
 his field; which indeed is the least of all seeds; 32  
 but when it has grown, it is the greatest among  
 herbs, and becometh a tree, so that the birds of  
 the air come and lodge in its branches.
- ANOTHER parable he spoke to them:—The 33  
 kingdom of heaven is like leaven which a woman  
 took and hid in three measures of meal, till the  
 whole was leavened.
- Psa. lxxviii. 2.
- ALL these things Jesus spoke to the multitudes 34  
 in parables; and without a parable he spoke  
 nothing to them: that there might be fulfilled 35  
 that which was spoken by the prophet,  
 "I will open my mouth in parables;  
 I will utter things which have been kept  
 secret  
 Since the foundation."
- THEN he left the multitudes, and went into 36  
 the house; and his disciples came to him, say-  
 ing, Explain to us the parable of the tares of the  
 field.
- John viii. 44.
- He answered and said, He who soweth the 37  
 good seed is the Son of Man; the field is the 38  
 world; the good seed are the children of the king-  
 dom; but the tares are the children of the  
 wicked one; the enemy who sowed them is the 39  
 devil; the harvest is the end of the age; and  
 the reapers are the angels. As therefore the tares 40  
 are gathered and burnt with fire, so it will be in  
 the end of the age. The Son of Man will send  
 forth his angels, and they will gather out of his 41  
 kingdom all things which offend, and those who  
 do iniquity; and will cast them into the fiery 42

- 43 furnace; there will be wailing and gnashing of  
teeth. Then the righteous will shine forth as the  
sun in the kingdom of their Father. He who  
hath ears, let him hear. Dan. xii. 3.
- 44 The kingdom of heaven is like treasure hidden  
in a field, which a man, when he hath found it,  
hideth, and for joy thereof goeth and selleth  
whatsoever he hath, and buyeth that field. Pro. ii. 4.
- 45 AGAIN, the kingdom of heaven is like a mer-  
chant seeking goodly pearls; and, having found  
one pearl of great price, he went and sold all that  
he had, and bought it. Pro. iii. 14.
- 47 AGAIN, the kingdom of heaven is like a sweep-  
net which was cast into the sea, and gathered  
fish of every kind; which, when it was full, they  
drew to shore; and they sat down and gathered  
the good into vessels, but cast the bad away.  
49 So it will be at the end of the age; the angels  
will come forth and separate the wicked from  
50 among the righteous, and will cast the wicked  
into the fiery furnace; there will be wailing and  
gnashing of teeth. Matt. xxv. 32.
- 51 Have ye understood all these things? The  
52 disciples said to him, Yea. Then he said to  
them, Therefore every scribe who is instructed  
as to the kingdom of heaven is like a man who  
is a householder, who bringeth forth out of his  
treasure things new and old. Pro. x. 21.
- 53 AND when Jesus had finished these parables,  
54 he departed thence. And he went into his own  
country, and taught the people in their syna-  
gogue, insomuch that they were astonished, and  
said, Whence hath this man this wisdom, and  
55 these mighty works? Is not this the carpen-  
ter's son? is not his mother called Mary? and  
are not his brothers, James and Joseph and  
56 Simon and Judas? And his sisters, are they not  
all with us? Whence then hath this man all  
57 these things? And they were disquieted through  
him. But Jesus said to them, A prophet is not  
without honour, except in his own country, and  
58 in his own house. And because of their unbelief  
he did not many miracles there.



AT that time Herod the tetrarch heard of the fame of Jesus, and said to his servants, This is John the Baptist; he has been raised from the dead; and therefore mighty works are wrought by him.

(For Herod had laid hold of John, and bound him, and put him into prison for Herodias' sake, his brother Philip's wife; for John had said to him, It is not lawful for thee to have her. And when Herod would have put him to death, he feared the multitude, because they accounted John a prophet. But when Herod's birthday-feast was kept, the daughter of Herodias danced before them; and she pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being prompted by her mother, said, Give me here John the Baptist's head on a dish. And the king was sorry; but, for the sake of his oaths, and of those who sat with him at table, he commanded it to be given her. And he sent and had John beheaded in the prison. And his head was brought on a dish, and given to the damsel; and she carried it to her mother. And his disciples took up the body and buried it, and went and told Jesus.)

WHEN Jesus heard of it, he withdrew thence by boat into a desert place apart. But when the multitudes heard thereof, they followed him on foot out of the cities. And he went forth, and saw a great multitude, and was moved with compassion towards them, and cured their sick.

And when it was evening, the disciples came to him saying, This is a desert place, and the time is now past; send the multitudes away therefore, that they may go into the villages and buy themselves food. But Jesus said to them, They need not depart; give ye them food. And they said to him, We have here only five loaves and two fishes. He said, Bring them hither to me.

And having commanded the multitudes to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven he blessed, and broke the loaves, and gave to his disciples, and the disciples gave to the multitudes. And they all ate, and were satisfied; and

they took up of the fragments which remained  
 21 twelve baskets full. And those who had eaten  
 were about five thousand men, besides women  
 and children.

22 AND straightway he constrained the disciples  
 to get into a boat, and to go before him to the  
 other side, while he sent away the multitudes.

23 And when he had sent them away, he went upon  
 the mountain apart to pray; and when the  
 evening had come, he was there alone. Mark vi. 46.

24 But the boat was then many furlongs from  
 land, tossed by the waves; for the wind was  
 25 contrary. And in the fourth watch of the night  
 Jesus, walking on the sea, came to the disciples.

26 And when they saw him walking on the sea,  
 they were troubled, saying, "It is a spirit!" Job ix. 8.

27 And they cried out for fear. But straightway  
 Jesus spoke to them, saying, Be of good cheer;  
 it is I; be not afraid.

28 And Peter answered him and said, Lord, if it  
 be thou, bid me come to thee on the waters.

29 And he said, Come. And when Peter had come  
 down out of the boat, he walked on the water,  
 30 and came to Jesus. But, observing the wind, he  
 was afraid; and beginning to sink, he cried out,

31 saying, Lord, save me! And immediately Jesus  
 stretched forth his hand and caught him, and  
 said to him, O thou of little faith, wherefore didst Jas. i. 6.

32 thou doubt? And when they had entered the  
 33 boat, the wind ceased. Then those who were in  
 the boat worshipped him, saying, Of a truth  
 thou art the Son of God.

34 AND when they had crossed, they landed at  
 35 Gennesaret. And the men of that place knew  
 who it was, and sent out into all the country  
 round about, and brought to him all who were

36 ill; and besought him that these might touch if Num. xv. 38.  
 it were but the fringe of his garment; and as  
 many as touched were made perfectly well.

15 1 THEN Pharisees and Scribes from Jerusalem  
 2 came to Jesus, and said, Why do thy disciples  
 transgress the tradition of the elders? for they  
 wash not their hands when they eat bread.  
 3 But he answered and said to them, Why do ye

Ex. xx. 12. }  
 Ex. xxi. 17. }  
 Lev. xx. 9. }  
 Deut. v. 16. }  
 Pro. xx. 20. }

also transgress the commandment of GOD, for  
 the sake of your tradition? For GOD said, 4  
 "Honour thy father and thy mother"; and,  
 "He who revileth father or mother, shall surely  
 die." But ye say, Whosoever shall say to his 5  
 father or his mother, "That wherewith thou  
 mightest have been benefited by me, is given to 6  
 GOD"; then he is not to honour his father or his  
 mother. And ye made the word of GOD of no 7  
 effect for the sake of your tradition. Ye hypo-  
 crites! well did Isaiah prophesy of you, saying, 8  
 "This people honour Me with their lips;  
 But their hearts are far from Me.  
 But in vain they reverence Me, 9  
 Teaching for doctrines the commandments  
 of men."

Isa. xxix. 13.

And he called the multitude, and said to 10  
 them, Hear ye, and understand: It is not that 11  
 which goeth into the mouth which defileth the  
 man, but that which cometh out of the mouth,  
 this defileth the man.

Matt. xxiii. 16.

THEN the disciples came and said to him, 12  
 Knowest thou that the Pharisees were dis-  
 quieted when they heard that saying? But he 13  
 answered and said, Every plant which my  
 heavenly Father did not plant, will be rooted up.  
 Let them alone; they are blind leaders of the 14  
 blind. And if the blind lead the blind, both  
 will fall into the ditch.

Hos. iv. 17.

Then answered Peter and said to him, Ex- 15  
 plain to us the parable. And Jesus said, Are ye 16  
 also still without understanding? Do not ye 17  
 understand that whatsoever entereth in at the  
 mouth goeth into the belly, and is cast out into 18  
 the sewer? But those things which proceed out  
 of the mouth come forth from the heart; and 19  
 they defile a man. For out of the heart come  
 forth evil thoughts, murders, adulteries, fornica-  
 tions, thefts, false witness, blasphemies; these 20  
 are the things which defile a man; but to eat  
 with unwashed hands defileth not a man.

Jas. iii. 6.

Gen. vi. 5.

AND Jesus departed thence and withdrew 21  
 into the borders of Tyre and Sidon.

Luke xviii. 38.

And a woman of Canaan came out of those 22

parts, and cried, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously possessed by an evil spirit. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am sent only to the lost sheep of the house of Israel: Then she came and worshipped him, saying, Lord, help me! But he answered and said, It is not right to take the children's bread, and to cast it to the dogs. And she said, True, Lord; for the dogs also eat of the crumbs which fall from their masters' table. Then Jesus answered and said to her, O woman, great is thy faith; be it unto thee even as thou wouldst. And her daughter was cured from that hour.

Acts iii. 26.

Job xiii. 15.

29 AND Jesus departed thence and went along the sea of Galilee; and, having gone up on to the mountain, he sat down there. And great multitudes came to him, having with them those who were crippled, maimed, blind, dumb, and many others, and laid them down at his feet; and he cured them; insomuch that the multitude wondered, when they saw that the dumb spoke, the maimed were restored, the lame walked, and the blind saw; and they glorified the God of Israel.

Psa. ciii. 3.

32 THEN Jesus called his disciples to him and said, I have compassion on the multitude, because they have been with me now three days and have nothing to eat; and I am unwilling to send them away fasting, lest they faint on the road. And the disciples said to him, Whence should we have so many loaves in the wilderness as to satisfy so great a multitude? Jesus said to them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke, and gave to the disciples, and the disciples to the multitudes. And they all ate, and were satisfied; and they took up of the broken pieces which were left

Matt. xiv. 19.

over, seven hampers full. And they who had eaten were four thousand men, besides women and children. 38

AND, having sent away the multitude, he entered a boat and went into the borders of Magadan (a). 39

Matt. xii. 38.

AND the Pharisees and Sadducees came, and, testing him, asked him to show them a sign from the heavens. He answered and said to them, When it is evening, ye say, "Fair weather! for the sky is red." And in the morning, "Foul weather to-day! for the sky is red and threatening." Ye know how to discern the face of the sky; but can ye not discern the signs of the times? An evil and adulterous generation seeketh a sign; yet no sign shall be given it but the sign of Jonah. And he left them, and departed. 1 16

Mark viii. 11.

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3

Jonah i. 17.

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Luke xii. 1.

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12

Luke xii. 1.

13

14

Matt. xiv. 2.

15

(a) Or Magdala.

- 15 Elijah; and others, Jeremiah, or one of the  
 16 prophets. He said to them, But who say ye  
 that I am? Simon Peter answered and said,  
 Thou art the Christ, the Son of the Living GOD. Matt. xiv. 33.
- 17 And Jesus answered and said to him, Blessed art  
 thou, Simon Barjonah; for, not flesh and blood  
 hath revealed it to thee, but my Father who is in  
 18 heaven. And I say also to thee, that thou art John i. 42.  
 Peter (a) and upon this rock (b) I will build my  
 church (c); and the gates of Hades shall not  
 19 prevail against it. I will give to thee the keys  
 of the kingdom of heaven; and whatsoever thou  
 shalt bind on earth shall be bound in heaven;  
 and whatsoever thou shalt loose on earth shall  
 20 be loosed in heaven. Then he charged the  
 disciples that they should tell no one that he Mark viii. 30.  
 was the Christ.
- 21 FROM that time Jesus Christ began to show  
 his disciples that he must go to Jerusalem,  
 and suffer many things from the elders and high  
 priests and scribes, and be killed, and on the  
 22 third day be raised. Then Peter took him, and  
 began to rebuke him, saying, Far be it from  
 thee, Lord; this shall not be unto thee. But he  
 23 turned and said to Peter, Get thee behind me,  
 thou adversary (d); thou art a stumbling-block  
 to me; for thou regardest not the things which  
 are of God, but those which are of men.
- 24 Then Jesus said to his disciples, If any one Matt. x. 38.  
 would come after me, let him deny himself, and  
 25 take up his cross and follow me. For, whoso-  
 ever would save his life (e) will lose it; and whoso-  
 ever shall lose his life for my sake will find it.
- 26 For, what will a man be profited, if he shall gain  
 the whole world, but forfeit his life? Or what  
 27 will a man give in exchange for his life? For Dan. vii. 9, 10.  
 the Son of Man will come in the glory of his  
 Father, with his angels; and then he will render  
 28 to each man according to his deeds. Verily, I Luke ix. 27.  
 say to you, there are some of those standing  
 here, who will not taste of death till they see the  
 Son of Man coming in his kingdom.

(a) *Gr. petros*, a piece of rock. (b) *Gr. petra*, a rock.  
 (c) *Or* congregation, or community. (d) *Or* Satan.  
 (e) *Or* soul, and so in the following verses.

- AND after six days Jesus took Peter and James and John his brother, and brought them up a high mountain apart; and he was transfigured before them; and his face shone as the sun, and his raiment became white as the light. And there appeared to them Moses and Elijah talking with him. And Peter answered and said to Jesus, Lord, it is good for us to be here; if thou art willing, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 1 17
- Rev. i. 16. While he yet spoke, a bright cloud overshadowed them; and a voice out of the cloud said, THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED; HEAR YE HIM. And when the disciples heard it, they fell on their faces and were sore afraid. Then Jesus went and touched them, and said, Arise, and be not afraid. And they lifted up their eyes and saw no one, but Jesus only. As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man has risen from the dead. 2 3 4
- Matt. iii. 17. Dan. x. 10. Mal. iv. 5. And the disciples asked him, Why is it that the scribes say that Elijah must first come? He answered and said, Truly Elijah cometh, and will restore all things. But I say to you, that Elijah has come already, and they knew him not, but did to him whatsoever they would. Likewise also the Son of Man will suffer at their hands. Then the disciples understood that he spoke to them of John the Baptist. 5 6 7 8 9
- Matt. xvi. 21. Mark ix. 22. AND when they had come to the multitude, there came to him a man, kneeling to him and saying, Lord, have pity on my son; for he is a lunatic (a), and greatly afflicted; for, oftentimes he falleth into the fire, and oftentimes into the water. And I brought him to thy disciples, but they could not cure him. 10 11 12 13 14 15 16
- Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked the evil spirit, and 17 18

(a) Or epileptic.

- it departed from the child; and the child was  
 19 cured from that very hour. Then the disciples  
 went to Jesus apart, and said, Why could not we  
 20 cast it out? He said to them, Because ye have  
 so little faith; for, verily, I say to you, if ye have  
 faith as a grain of mustard seed, ye will say to  
 this mountain, Remove hence to yonder place;  
 and it will remove; and nothing will be impossible  
 to you (a).  
 22 AND while they were gathering together in  
 Galilee, Jesus said to them, The Son of Man is  
 about to be betrayed into the hands of men;  
 23 and they will kill him; and the third day he will  
 be raised. And they were exceedingly sorry.  
 24 WHEN they had come to Capernaum, those  
 who took the half-shekel (b) came to Peter, and  
 said, Doth not your master pay the half-shekel?  
 25 He said, Yes. And when he had come into the  
 house, Jesus spoke first and said to him, What  
 thinkest thou, Simon? from whom do the kings  
 of the earth take customs or tribute? from their  
 26 own children? or from strangers? And when he  
 had answered, From strangers, Jesus said to  
 27 him, Then the children are free. Notwith-  
 standing, lest we should offend them, go thou to  
 the sea, and cast a hook, and take the first fish  
 which cometh up, and open its mouth, and thou  
 wilt find a shekel; take that, and give it them  
 for me and thee.

Heb. iii. 19.  
 Matt. xxi. 21.

Matt. xvi. 21.

{ Ex. xxx. 13.  
 Ex. xxxviii. 26.  
 Neh. x. 32.

Rom. xiv. 21.

18

- 1 AT that time the disciples came to Jesus say-  
 ing, Who, then, is the greatest in the kingdom of  
 heaven?  
 2 And Jesus called a little child to him, and set  
 3 him in the midst of them, and said, Verily, I say  
 to you, Unless ye be converted, and become as  
 little children, ye will not enter the kingdom of  
 4 heaven. Whosoever therefore shall humble  
 himself as this little child, the same is the great-  
 5 est in the kingdom of heaven. And whoso shall  
 receive one such little child in my name receiveth

Psa. li. 10.

(a) Some MSS. add (v. 21) "But this kind goeth not out except by prayer and fasting."

(b) Or Temple-tax. Gr. *didrachma* = about two shillings.



me. But whoso shall cause to fall one of these 6  
 little ones who believe in me, it were better for  
 him that a millstone were hung about his neck,  
 and that he were sunk in the depth of the sea.

Alas for the world because of occasions of evil! 7  
 for it must needs be that occasions come; but  
 alas for the man through whom the occasion  
 cometh! If thy hand or thy foot ensnareth 8  
 thee, cut it off, and cast it from thee; it is better  
 for thee to enter, maimed or halt, into life, than  
 having two hands or two feet, to be cast into the  
 everlasting fire. And if thine eye ensnareth 9  
 thee, pluck it out, and cast it from thee; it is  
 better for thee, having one eye, to enter into life,  
 rather than having two eyes to be cast into the  
 hell of fire.

Take heed that ye despise not one of these 10  
 little ones; for I say to you, their angels always  
 behold the face of my Father who is in heaven (a).

What think ye? if a man have a hundred 12  
 sheep, and one of them go astray, will he not  
 leave the ninety and nine upon the mountains,  
 and go and seek that which has gone astray? And 13  
 if so be that he find it, verily, I say to you, he  
 rejoiceth more over it, than over the ninety and  
 nine which went not astray. Even so it is not 14  
 the will of your Father who is in heaven, that  
 one of these little ones should be lost.

But if thy brother trespass, go, tell him his 15  
 fault between thee and him alone; if he hear  
 thee, thou hast gained thy brother. But if he 16  
 hear thee not, then take with thee one or two  
 more, so that at the mouth of two or three wit-  
 nesses every word may be established. And if 17  
 he refuse to hear them, tell it to the congrega-  
 tion (b); but if he also refuse to hear the congrega-  
 tion, let him be to thee as a heathen man  
 or a collector. Verily, I say to you, Whatever 18  
 ye shall bind on earth will be bound in heaven;  
 and whatever ye shall loose on earth will be  
 loosed in heaven. Verily, I say to you again, If 19  
 two of you shall agree on earth touching any

(a) Some MSS. add (v. 11), "For the Son of Man has come  
 to save that which was lost."

(b) Or church.

- thing that they shall ask, it will be done for them  
 20 by my Father who is in heaven. For where two  
 or three are gathered in my name, there I am in  
 the midst of them.
- 21 THEN Peter came and said to him, Lord, how  
 often shall my brother trespass against me, and Mark xi. 25.  
 22 I, forgive him? until seven times? Jesus said to Gen. iv. 24.  
 him, I say not to thee, Until seven times; but,  
 Until seventy times seven.
- 23 Therefore the kingdom of heaven is like a cer-  
 tain king, who would make a reckoning with his  
 24 servants. And when he had begun to reckon, 2 Kings iv. 1.  
 one was brought to him who owed him ten  
 25 thousand talents (a). But as he had not where-  
 with to pay, his lord commanded him to be sold,  
 with his wife and children, and all that he had,  
 26 and payment to be made. The servant there-  
 fore fell down, and entreated him, saying, Have  
 27 patience with me, and I will pay thee all. Then Psa. lxxviii. 38.  
 the lord of that servant was moved with com-  
 passion, and released him, and forgave him the  
 28 debt. But that same servant went out, and  
 found one of his fellow-servants, who owed him  
 a hundred shillings (b); and he laid hands on  
 him, and took him by the throat, saying, Pay  
 29 whatever thou owest. And his fellow-servant  
 fell down, and besought him, saying, Have pa-  
 30 tience with me, and I will pay thee. And he  
 would not; but went and cast him into prison,  
 31 till he should pay the debt. So, when his  
 fellow-servants saw what was done, they were  
 very sorry, and went and told their lord all that  
 32 was done. Then his lord called him, and said Matt. vi. 12.  
 to him, Thou wicked servant, I forgave thee all Matt. vi. 14.  
 33 that debt, because thou desiredst me; shouldest  
 not thou also have had pity on thy fellow-  
 34 servant, even as I had pity on thee? And his  
 lord was wroth, and delivered him to the tor-  
 mentors, till he should pay all that was due to him.  
 35 So likewise will my Heavenly Father do to you, if Pro. xxi. 13.  
 ye from your hearts forgive not each his brother.

19

1 AND, when Jesus had finished these sayings,  
 he departed from Galilee, and went into the

(a) A talent = about £200.

(b) Or denarii.

- borders of Judæa across the Jordan: and great multitudes followed him; and he healed them there. 2
- Then certain Pharisees came to him, testing him and saying, Is it lawful to put away one's wife for any cause? And he answered and said, Have ye not read that He who created them at the beginning made them male and female, and said, "For this cause a man shall leave father and mother, and shall cleave to his wife; and the two shall become one flesh?" Thus they are no more two, but one flesh; therefore, what God hath joined, let not man put asunder. 3 4 5 6
- Gen. i. 27. 4
- Gen. ii. 24. 5
- Deut. xxiv. 1. They said to him, Why then did Moses command to give a bill of divorce; and to put her away? He said to them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but it has not been so always. And I say to you, Whosoever shall put away his wife, unless it be for fornication, and shall marry another, committeth adultery (a). 7 8 9
- Matt. v. 32. 9
- The disciples said to him, If the case of the man with his wife is so, it is not good to marry. But he said to them, All cannot receive this saying; only those to whom it is given. For there are eunuchs who were so born from their mothers' womb; and there are eunuchs who were made such by men; and there are eunuchs who have made themselves such for the kingdom of heaven's sake. He who is able to receive this, let him receive it. 10 11 12
- Mark x. 13. }  
Luke xviii. 15. } THEN were brought to him little children, that he should lay his hands on them, and pray; and the disciples rebuked them (b). But Jesus said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence. 13 14 15
- Matt. xviii. 10. 15
- Mark x. 17. AND, behold, one came to him, saying, Master, what good thing shall I do, that I may ob-

(a) Some MSS. add, "and he who marrieth a woman put away, committeth adultery."

(b) The pronoun may be read as meaning either the children or "those who brought them." The latter rendering is found in the A.V. at Mark x. 13, but the words "those who brought" are not in the best ancient MSS.

- 17 tain eternal life? Jesus said to him, Why askest thou me as to what is good? there is One who is good; but, if thou wouldst enter into life, keep
- 18 the commandments. He said to him, Which? Jesus said, "Thou shalt not kill"; "Thou shalt not commit adultery"; "Thou shalt not steal";
- 19 "Thou shalt not bear false witness"; "Honour thy father and thy mother"; and, "Thou shalt
- 20 love thy neighbour as thyself." The young man said to him, All these I have kept; what
- 21 lack I yet? Jesus said to him, If thou wouldst be perfect, go thy way, sell what thou hast, and give to the poor; and thou shalt have treasure
- 22 in heaven; and come, follow me. But when the young man heard that saying, he went away sorrowful; for he was one who had great possessions.
- 23 Then Jesus said to his disciples, Verily, I say to you, It is difficult for a rich man to enter the
- 24 kingdom of heaven. Again, I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom
- 25 of God. When the disciples heard it, they were exceedingly amazed, and said, Who, then, can be saved? But Jesus looked upon them and said, With men it is impossible; but with God all things are possible.
- 27 Then Peter answered and said to him, Behold, we forsook all, and followed thee; what, then,
- 28 shall we have? And Jesus said to them, Verily, I say to you, in the regeneration (a), when the Son of Man shall sit on the throne of his glory, ye also who have followed me, shall yourselves sit on twelve thrones, judging the twelve tribes
- 29 of Israel. And whosoever hath forsaken houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, the same will receive manifold more (b), and will inherit everlasting life.
- 30 But many who are first will be last; and many last will be first.
- 1 For, the kingdom of heaven is like unto a householder who went out early in the morning

Ex. xx. 12.

Lev. xix. 18.

Luke xii. 33.

1 Tim. vi. 9.

Matt. xx. 21.

Mark x. 29.

Luke xiii. 30.

Cant. viii. 11.

(a) Or new creation.

(b) Some MSS. have, "a hundred-fold."

to hire labourers for his vineyard. And when 2  
 he had agreed with the labourers for a shilling (a) 3  
 a day, he sent them into his vineyard. And he 4  
 went out, about the third hour, and saw others 5  
 standing idle in the market-place, and said to 6  
 them, Go ye also into the vineyard, and what-  
 soever is right I will give you. And they went.  
 Again, he went out about the sixth and ninth 7  
 hours, and did likewise. And about the eleventh 8  
 hour he went out, and found others standing, and 9  
 said to them, Why stand ye here all the day idle?  
 They said to him, Because no one hath hired us.  
 He said to them, Go ye also into the vineyard.

Pro. xix. 15.  
 Ecc. ix. 10.

So when evening had come, the lord of the 10  
 vineyard said to his steward, Call the labourers,  
 and give them their hire, beginning with the last 11  
 and going on to the first. And when those who 12  
 were hired about the eleventh hour came, each  
 received a shilling. But when the first came, 13  
 they expected that they would receive more;  
 and they likewise received each a shilling. And 14  
 when they had received it they began to mur-  
 mur against the householder, saying, These last 15  
 wrought but one hour, and thou hast made them  
 equal to us who have borne the burden and heat  
 of the day.

Rom. ix. 15.

But he answered one of them and said, 16  
 Friend, I do thee no wrong; didst not thou  
 agree with me for a shilling? Take that which 17  
 is thine, and go thy way; I choose to give to  
 this last even as to thee. Is it not lawful for me 18  
 to do what I will with mine own? Or is thine  
 eye evil, because I am good?  
 So the last will be first, and the first last (b). 19

Matt. xxvii. 2.

AND when Jesus was about to go up to 20  
 Jerusalem, he took the twelve disciples apart;  
 and he said to them on the way, Behold, we are 21  
 going up to Jerusalem; and the Son of Man will  
 be betrayed to the high priests and scribes, and 22  
 they will condemn him to death, and will de- 23  
 liver him to the Gentiles to be mocked, and to be

(a) *Gr.* denarius.

(b) Some MSS. add, "For there are many called, but few chosen."

- scourged, and to be crucified; and the third day he will be raised.
- 20 Then the mother of the sons of Zebedee, together with her sons, came to him, worshipping
- 21 him, and desiring a certain thing of him. And he said to her, What desirest thou? She said to him, Promise that these my two sons shall sit, one at thy right hand, and the other at thy left,
- 22 in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup of which I shall drink? They said to
- 23 him, We are able. He said to them, Ye shall indeed drink of my cup; but, to sit at my right hand and at my left, this is not mine to give, except to those for whom it has been prepared by my Father.
- 24 And when the ten heard it they were moved
- 25 with indignation about the two brothers. But Jesus called them to him, and said, Ye know that the rulers of the Gentiles exercise dominion over them, and they who are great exercise authority upon them. It is not so among you;
- 26 but whosoever would be great among you, he shall be (a) your minister; and whosoever would be first among you, he shall be (a) your
- 27 servant; even as the Son of Man came not to be ministered to, but to minister, and to give his life a ransom in the stead of many.
- 29 AND as they departed from Jericho, a great
- 30 multitude followed him. And two blind men sitting by the way side, heard that Jesus was passing by; and they cried out, saying, Have
- 31 pity on us, O Lord, thou Son of David. And the multitude rebuked them, that they should hold their peace; but they cried out the more, saying, Have pity on us, O Lord, Son of David.
- 32 And Jesus stopped, and called them, and said,
- 33 What would ye that I should do for you? They said to him, Lord, that our eyes may be opened.
- 34 And Jesus had compassion, and touched their eyes; and immediately the men received sight; and they followed him.

(a) Or let him be.

AND when they drew nigh to Jerusalem, and had come to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, Go into the village over against you, and straightway ye will find an ass tied, and a colt with her; loose them and bring them to me. And if any one say aught to you, ye shall say, The Lord hath need of them; and immediately he will send them. This was done that what was spoken through the prophet might be fulfilled,

Zec. ix. 9.

"Tell ye the daughter of Sion,  
Behold, thy King cometh to thee,  
Meek, sitting upon an ass,  
Even on a colt the foal of an ass."

And the disciples went, and did as Jesus had commanded them, and brought the ass, and the colt, and put on them their clothes, and he sat thereon.

Psa. cxviii. 26.

And the greater part of the multitude spread their garments in the way; others cut branches from the trees, and strewed them in the way. And the multitudes who went before him, and those who followed, cried, saying, Hosanna to the Son of David; Blessed is he who cometh in the name of the LORD; Hosanna in the highest!

AND when he came into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet Jesus from Nazareth of Galilee.

Isa. lvi. 7. }  
Jer. vii. 11. }

And Jesus went into the temple, and cast out all those who sold and bought in the temple; and he overthrew the tables of the moneychangers, and the seats of those who sold doves, and said to them, It is written, "My house shall be called a house of prayer"; but ye are making it a den of robbers. And the blind and the lame went to him in the temple; and he cured them.

But the high priests and scribes, when they saw the wonderful things that he did, and the children who were crying out in the temple, and saying, Hosanna to the Son of David, were greatly displeased, and said to him, Hearest thou what these say? Jesus answered them, Yea; did ye never read,

- “Out of the mouths of babes and sucklings  
Thou hast perfected praise”? Psa. viii. 2.
- 17 And he left them, and went out of the city to  
Bethany, and lodged there.
- 18 Now, in the morning as he returned to the city,  
19 he was hungry. And seeing a fig tree by the  
way, he went to it, and found nothing thereon, Mark xi. 13.  
but leaves only. And he said to it, Let no fruit  
grow on thee henceforth for ever; and the fig  
20 tree at once withered away. And when the dis-  
ciples saw it they marvelled, saying, How was it  
21 that the fig tree at once withered away? But  
Jesus answered and said to them, Verily, verily,  
I say to you, If ye have faith, and doubt not, ye  
shall not only do this which is done to the fig  
tree, but even if ye shall say to this mountain,  
“Be thou removed, and be thou cast into the  
22 sea,” it will be done. And all things, whatso- 1 Cor. xiii. 2.  
ever ye shall ask in prayer, believing, ye will  
receive.
- 23 AND when he had gone into the temple, the Luke xx. 1.  
high priests and the elders of the people came to  
him as he was teaching, and said, By what au-  
thority doest thou these things? and who gave  
24 thee that authority? Jesus answered and said  
to them, I also will ask you one thing, and if ye  
tell me that, I also will tell you by what authority  
25 I do these things: The baptism of John, whence  
was it? from heaven, or from men? And they  
reasoned among themselves, saying, If we shall  
say, “From heaven,” he will say to us, “Then  
26 why did ye not believe him?” But if we shall  
say, “From men,” we fear the people; for all Matt. xiv. 5.  
hold John as a prophet.
- 27 And they answered Jesus, and said, We do not  
know.
- And he said to them, Neither do I tell you by  
28 what authority I do these things. But what Luke xv. 11.  
think ye? A man had two sons. He went to  
the first, and said, Son, go work to-day in the  
vineyard; he answered and said, I go, sir; and  
30 went not. And he went to the second, and spoke  
in like manner; and he answered and said, I will



- not; afterwards he repented, and went. Which 31  
of the two did the will of his father?  
They said, The latter.
- Jesus said to them, Verily, I say to you, the  
collectors and the harlots go into the kingdom  
of GOD before you. For, John came to you in 32  
the way of righteousness, and ye believed him  
not; but the collectors and the harlots believed  
him; and ye, when ye had seen it, repented not  
afterwards so as to believe him.
- HEAR another parable: There was a man, a 33  
householder, who planted a vineyard, and  
hedged it round, and dug a wine-press in it, and  
built a tower; and let it out to husbandmen,  
and went into a far country; and when the time 34  
for fruit drew near, he sent his servants to the  
husbandmen to receive his fruits. Then the 35  
husbandmen took his servants, and beat one,  
and killed another, and stoned another. Again, 36  
he sent other servants more than the first; and  
they did to them likewise. But last of all he 37  
sent to them his own son, saying, They will  
reverence my son. But when the husbandmen 38  
saw the son, they said among themselves, This  
is the heir; come, let us kill him, and have his  
inheritance. So they took him, and cast him 39  
out of the vineyard, and slew him. Therefore 40  
when the master of the vineyard cometh, what  
will he do to those husbandmen?  
They said to him, He will miserably destroy 41  
those wicked men, and will let out his vineyard  
to other husbandmen who will render him the  
fruits in their seasons.
- Jesus said to them, Did ye never read in the 42  
Scriptures,  
"The stone which the builders rejected,  
Became the head of the corner;  
This is the LORD'S doing,  
And it is marvellous in our eyes"?
- Therefore I say to you, The kingdom of GOD 43  
will be taken from you and given to a nation  
which will bring forth the fruits thereof. And 44  
whosoever shall fall on this stone will be bruised;  
but on whomsoever it shall fall, it will crush him  
to pieces.
- 2 Chr. xxxiii. 12. }  
Ecc. v. 5. }  
Luke vii. 7. }  
Isa. v. 1. }  
Neh. ix. 26. }  
Psa. cxviii. 22. }  
Isa. viii. 14. }  
Dan. ii. 34. }  
Dan. ii. 44. }  
Zec. xii. 3. }

45 AND the high priests and the Pharisees heard  
 46 his parables, and perceived that he was speaking  
 of them. And they sought to lay hands on him;  
 but they feared the multitudes, because they  
 took him to be a prophet.

22 1 AND Jesus answered, and again he spoke in  
 2 parables, saying to them, The kingdom of  
 heaven is like a certain king, who made a mar-  
 3 riage for his son, and sent forth his servants to  
 call to the marriage those who were invited; but  
 4 they would not come. Again, he sent forth  
 other servants, saying, Tell those who have been  
 invited, Behold, I have prepared my breakfast;  
 my oxen and my fatlings are killed, and all  
 5 things are ready; come to the marriage. But  
 they made light of it, and went their ways, one  
 to his farm, and another to his merchandise;  
 6 and the others took his servants, and treated  
 7 them shamefully, and slew them. But the king  
 was wroth; and sent forth his soldiers, and de-  
 stroyed those murderers and burnt up their  
 city.

Luke xiv. 17.  
 Esther vi. 14.

8 Then he said to his servants, The wedding is  
 ready, but those who were invited were not  
 9 worthy. Go ye therefore into the crossings of  
 the highways, and as many as ye shall find, bid  
 10 to the marriage. So those servants went out  
 into the highways, and gathered together all  
 whom they found, both bad and good; and the  
 wedding-chamber was filled with guests.

Psa. cvi. 24.

Matt. x. 11.

11 And when the king came in to look at the  
 guests, he saw there a man who had not on a  
 12 wedding garment; and he said to him, Friend,  
 how camest thou in hither not having a wedding  
 13 garment? But he was speechless. Then the  
 king said to the attendants, Bind him hand and  
 foot, and cast him into the outer darkness; there  
 will be wailing and gnashing of teeth.

Isa. lxi. 10.

Matt. viii. 12.

14 For many are called, but few are chosen.

15 THEN the Pharisees went and took counsel  
 16 how they might entrap Jesus in his talk. And  
 they sent to him, together with the Herodians,  
 their own disciples, who said, Master, we know  
 that thou art true, and teachest the way of God

Matt. xvii. 25. in truth, neither carest thou for any one; for thou regardest not the person of men. Tell us 17 therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or not?

But Jesus perceived their wickedness, and 18 said, Why do ye test me, ye hypocrites? Show 19 me the tribute money. And they brought him a denarius (a). And he said to them, Whose 20 image is this, and whose the superscription? They said, Cæsar's. Then said he to them, 21 Render, therefore, to Cæsar the things which are Cæsar's; and to God the things which are God's.

When they had heard these words, they marvelled, and left him and went their way. 22

Deut. xxv. 5. THE same day there came to him Sadducees, 23 saying that there is no resurrection; and they 24 asked him, Master, Moses said, "If a man die,

having no children, his brother shall marry his wife, and raise up issue unto his brother." Now, 25 there were with us seven brothers; and the first married and died, and, as he had no issue, left his wife to his brother; likewise the second also, 26 and the third, unto the seventh. And last of all 27 the woman died. Of which of the seven, then, 28 will she be the wife in the resurrection? for they all had her. Jesus answered and said to them, 29 Ye err, because ye know neither the Scriptures nor the power of God. For in the resurrection 30 they neither marry, nor are given in marriage,

Matt. xviii. 10. but are as angels in heaven. But as touching 31 the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

Ex. iii. 6. "I am the God of Abraham, and the God of 32 Isaac, and the God of Jacob"? He is the God, not of dead men, but of living.

And when the multitude heard this, they were 33 astonished at his teaching.

But when the Pharisees heard that he had 34 put the Sadducees to silence, they gathered together. Then one of them who was a teacher 35 of the law, testing him, asked him a question, Master, which is the great commandment in the 36

(a) Translated in other places "shilling."

37 Law? Jesus said to him, "Thou shalt love the  
 38 LORD thy GOD with all thy heart, and with all  
 39 thy soul, and with all thy mind." This is the  
 40 great and first commandment. The second is  
 like it, "Thou shalt love thy neighbour as thy-  
 self." On these two commandments depend  
 all the Law and the Prophets.

Lev. xix. 18.

41 WHILE the Pharisees were gathered together,  
 42 Jesus asked them, saying, What think ye of the  
 Christ? whose son is he? They said to him,  
 43 The son of David. He said to them, How then  
 doth David by the Spirit call him "Lord,"  
 saying,

44 "The LORD said to my Lord,  
 Sit thou on My right hand,  
 Until I put thine enemies beneath thy feet?"  
 45 If David then called him "Lord," how is he  
 David's son?

Psa. cx. 1.

46 And no one was able to answer him a word;  
 neither durst any one from that day forth ques-  
 tion him again.

23

1 THEN Jesus spoke to the multitudes and to  
 2 his disciples, saying, The scribes and the Phari-  
 3 sees sit in Moses' seat; therefore do and observe  
 whatsoever they bid you; but do not ye ac-  
 4 cording to their works; for they say, and do  
 not. They bind heavy burdens, and lay them  
 5 on men's shoulders; but they themselves will  
 all their works to be seen by men; they make  
 6 broad their phylacteries, and enlarge their  
 fringes, and love the best places at feasts, and  
 the front seats in the synagogues, and greetings  
 7 in the markets, and to be called by men, "Rab-  
 bi" (a).  
 8 But be not ye called Rabbi; for, one is your  
 9 Teacher; and ye are all brethren. And call no  
 one upon earth your father; for One is your  
 10 Father, the heavenly One. Neither be ye  
 called masters; for one is your Master, even the  
 11 Christ. But he who is greatest among you  
 12 shall be your minister. And whosoever shall

Mal. ii. 7.

Rom. ii. 21.

Acts xv. 10.

Matt. vi. 1.

Num. xv. 38.

Jas. iii. 1.

Matt. vi. 9.

Pro. xv. 33.

(a) *i.e.* Teacher, or Master.

exalt himself will be humbled; and he who shall humble himself will be exalted.

But alas for you, scribes and Pharisees, hypocrites! For ye shut the kingdom of heaven against men; for ye neither go in yourselves, nor do ye suffer to go in those who are entering (a). Alas for you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one convert, and when he becomes one, ye make him twofold more a child of hell than yourselves.

John viii. 44.

Alas for you, ye blind guides, who say, "Whosoever sweareth by the sanctuary, it is nothing; but whosoever sweareth by the gold of the sanctuary, he is bound." Ye fools and blind! which is greater, the gold, or the sanctuary which sanctifieth the gold? And, "Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the gift which is upon it, he is bound." Ye blind! which is greater, the gift, or the altar which sanctified the gift? Therefore whoso sweareth by the altar, sweareth by it and by all things thereon. And whoso sweareth by the sanctuary, sweareth by it and by Him who dwelleth therein. And he who sweareth by heaven, sweareth by the throne of God and by Him who sitteth thereon.

Ex. xxix. 37.

2 Chron. vi. 2.

Matt. v. 34.

Luke xi. 42.

Alas for you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, but omit the weightier matters of the Law,—justice, mercy, and faithfulness; but these ye ought to have done, while not omitting the others. Ye blind guides, who strain out a gnat, and swallow a camel!

Mark vii. 4.

Alas for you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but inside they are filled from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup, that the outside also of it may become clean.

Luke xi. 44.

Alas for you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres which

(a) Some MSS. give (v. 14), "Alas for you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye will receive greater condemnation."

indeed appear beautiful outwardly, but within  
 are full of dead men's bones and of all unclean-  
 28 ness. Even so ye also outwardly appear  
 righteous to men, but within ye are full of hypo-  
 crisy and iniquity.

29 Alas for you, scribes and Pharisees, hypo- Acts vii. 52.  
 crites! for ye build the tombs of the prophets,

30 and adorn the sepulchres of the righteous, and  
 say, If we had lived in the days of our fathers,  
 we would not have been accomplices with them  
 31 in the blood of the prophets. Wherefore ye  
 testify against yourselves, that ye are the child- 1 Thess. ii. 15.  
 32 ren of those who slew the prophets. Fill ye up  
 33 then the measure of your fathers. Serpents,  
 brood of vipers! how can ye escape the judgment  
 of hell?

34 Wherefore, behold, I send forth to you pro-  
 phets and wise men and scribes; some of them  
 ye will kill and crucify, and some of them ye will  
 scourge in your synagogues, and persecute from  
 35 city to city; that upon you may come all the  
 righteous blood shed upon the earth, from the  
 blood of Abel the righteous, unto the blood of  
 Zachariah (son of Barachiah), whom ye slew be-  
 36 tween the sanctuary and the altar. Verily, I  
 say to you, All these things will come upon this  
 generation.

37 O Jerusalem, Jerusalem! thou that killest the Luke xiii. 34.  
 prophets, and stonest those who are sent to thee,  
 how often I would have gathered together thy  
 children, even as a hen gathereth her chickens  
 38 under her wings! But ye would not. Behold,  
 39 your House is left to you (*a*). For I say to you,  
 ye shall not see me henceforth, till ye shall say,  
 "Blessed is he who cometh in the name of the  
 LORD." } Gen. iv. 8.  
 { 2 Chr. xxiv. 21.

24 1 AND Jesus went out, and departed from the  
 temple; and his disciples came to him to show  
 2 him the buildings of the temple. And he an-  
 swered and said to them, See ye not all these  
 things? Verily, I say to you, there will not be  
 left here one stone upon another which will not  
 be thrown down.

(*a*) Some MSS. add, "desolate."

1 Kings ix. 7.

	AND as he sat upon the Mount of Olives, the	3
1 Thess. v. 1.	disciples came to him privately, saying, Tell us,	
	when these things will be; and what is the sign	
	of thy coming, and of the end of the age.	
Col. ii. 8.	And Jesus answered and said to them, Take	4
	heed lest any one deceive you. For many will	5
Jer. xiv. 14.	come in my name, saying, I am the Christ; and	6
	will deceive many. And ye will hear of wars	
	and rumours of wars; see that ye be not troubled;	
	for these things must come to pass, but the end	
	is not yet. For nation will rise against nation,	7
	and kingdom against kingdom; and there will	
	be famines and earthquakes in divers places.	
	All these are the beginning of sorrows.	8
	Then they will deliver you up to be afflicted,	9
	and will kill you; and ye will be hated by all na-	
	tions for my name's sake. And then many will	10
	fall away, and will betray each other, and will hate	
	each other. And many false prophets will arise,	11
2 Pet. ii. 1.	and will deceive many. And because iniquity	12
	will abound, the love of most will become cold.	
	But he who endureth to the end, the same	13
	shall be saved.	
Matt. xxviii. 19.	And this gospel of the kingdom will be	14
	preached in all the world for a witness to all	
	nations; and then will the end come.	
Dan. viii. 13. } Dan. ix. 27. } Dan. xi. 31. } Dan. xii. 11. }	Therefore when ye shall see standing in the	15
	holy place the abomination of desolation spoken	
	of through Daniel the prophet, (whoso readeth,	16
	let him understand;) then let those who are in	17
	Judæa flee to the mountains; let not him who is	
	on the house-top come down to take his goods	18
	out of his house; neither let him who is in the	19
Luke xxiii. 29.	field turn back to take his garment. But alas	20
	for those who are with child, and those who give	
	suck, in those days! And pray ye that your	
	flight be not in the winter, neither on a Sabbath;	21
	for there will be then great tribulation, such as,	
	since the beginning of the world, hath not been	
	until now; no, nor ever again will be.	
Isa. lrv. 8.	And unless those days should be shortened, 22	
	there would no flesh be saved; but, for the sake	
	of the elect, those days will be shortened.	
	Then if any one shall say to you, Lo, here is the 23	
Deut. xiii. 1.	Christ, or, Here; believe it not. For there will 24	

arise false Christs and false prophets, who will show great signs and wonders; so as to deceive, 25 if possible, even the elect. Behold, I have told 26 you beforehand. Wherefore if they shall say to you, "Behold, he is in the wilderness," go not forth; "Behold, he is in the inner chambers," 27 believe it not. For, as the lightning cometh out of the east and appeareth even unto the west, so will the coming of the Son of Man be.

Zec. ix. 14.

28 Wherever the carcase is, there will the vultures be gathered together.

29 Immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light; and the stars will fall from the heavens, and the powers of the heavens will be shaken; and then will appear the sign of the Son of Man in the heavens. And then will all the tribes of the earth mourn; and they will see the Son of Man coming on the clouds of the 30 heavens with power and great glory. And he will send forth his angels with a great trumpet.

{ Isa. xiii. 9.  
Eze. xxxii. 7.  
Joel iii. 15.

And they will gather his elect from the four winds, from one end of the heavens to the other.

32 Now learn from the fig tree its parable: When its branch has now become tender and putteth forth its leaves, ye know that summer is nigh; 33 so likewise ye, when ye shall see all these things, 34 know that he is nigh, even at the doors. Verily, I say to you, this generation will not pass away, 35 till all these things have come to pass. The heavens and the earth will pass away, but my words will not pass away.

Luke xxi. 29.

36 But of that day and hour knoweth no one, no, not the angels of heaven; neither the Son, but the Father only.

37 For as the days of Noah were, so will the coming of the Son of Man be. For, as in those days 38 which were before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark; and they 39 knew not until the flood came and took them all away; so will also the coming of the Son of Man be. Then two men will be in the field; one is 40 taken, and one is left. Two women will be grinding at the mill; one is taken, and one is left.

Gen. vii. 4.



	Therefore watch; for ye know not on what day your Lord cometh.	42
Luke xiii. 39.	But know this, that if the householder had known in what watch the thief would come, he would have been on watch, and would not have suffered his house to be broken into.	43
	Therefore be ye also ready; for, in such an hour as ye think not, the Son of Man cometh.	44
Matt. xiii. 52.	Who then is the faithful and prudent servant, whom his lord made ruler over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.	45
Matt. xxv. 21.	Verily, I say to you, he will make him ruler over all his goods. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to smite his fellow-servants, and shall eat and drink with the drunken; the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware; and will cut him asunder (a), and appoint him his portion with the hypocrites; there will be weeping and gnashing of teeth.	46
1 Thess. v. 3.	Then will the kingdom of heaven be likened unto ten virgins, who took their torches and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish took their torches, but took no oil with them; whereas, the wise took oil in their vessels with their torches. While the bridegroom tarried, they all slumbered and slept. And at midnight a cry has come, Behold, the bridegroom! go ye out to meet him! Then all those virgins arose and trimmed their torches: And the foolish said to the wise, Give us of your oil; for our torches are going out. But the wise answered, saying, Nay, lest there be not enough for us and for you; go ye rather to those who sell, and buy for yourselves. And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open	47
		48
		49
		50
		51
Psa. xlv. 14.		1
		2
		3
		4
		5
		6
Dan. vii. 13.		7
Amos iv. 12.		8
		9
		10
		11

(a) Possibly, a hyperbolical expression for "scourging." But his having his portion with the unfaithful does not imply that he survives; *their* portion is a violent death.

- 12 to us! But he answered and said, Verily, I say Heb. iii. 19.  
unto you, I know you not.
- 13 Watch therefore, for ye know neither the day  
nor the hour.
- 14 FOR it is like a man going into a far country,  
who called his own servants, and delivered to
- 15 them his goods. And to one he gave five Rom. xii. 6.  
talents (a), to another two, and to another one;  
to each according to his particular ability; and
- 16 took his journey. Straightway he who had re-  
ceived the five talents went and traded with
- 17 them, and gained other five. Likewise he who  
18 had received the two, gained other two. But he  
who had received the one, went and dug the  
ground, and hid his lord's money.
- 19 After a long time the lord of those servants Matt. xviii. 23.  
20 came, and reckoned with them. And he who  
had received the five talents came and brought  
five other talents, saying, Lord, thou didst de-  
liver to me five talents; behold, I gained five
- 21 other talents. His lord said to him, Well done, Luke xii. 44.  
good and faithful servant; thou wast faithful  
over a few things, I will make thee ruler over  
many things; enter thou the joy of thy lord.
- 22 He also who had received the two talents came  
and said, Lord, thou deliveredst to me two
- 23 talents; behold, I gained two other talents. His  
lord said to him, Well done, good and faithful  
servant; thou wast faithful over a few things,  
I will make thee ruler over many things; enter  
thou the joy of thy lord.
- 24 Then he who had received the one talent  
came and said, Lord, I knew thee that thou art Job xxi. 15.  
a hard man, reaping where thou hast not sown,  
and gathering where thou hast not scattered;
- 25 and I was afraid, and went and hid thy talent in  
26 the earth; lo, thou hast thy own. His lord an-  
swered and said to him, Thou wicked and sloth-  
ful servant, knewest thou that I reap where I  
sowed not, and gather where I scattered not?
- 27 Therefore thou oughtest to have put my moneys  
to the exchangers (b), and on my coming I  
should have received mine own with interest.

(a) See note (a), p. 39.

(b) Or money-lenders.

- Take therefore the talent from him, and give it 28  
 to him who hath the ten talents. For, to every 29  
 one who hath shall be given, and he shall have  
 abundance; but from him who hath not, even  
 that which he hath shall be taken away.
- Matt. xiii. 12. And cast ye the unprofitable servant into the 30  
 outer darkness; there will be wailing and gnash-  
 ing of teeth.
- Matt. viii. 12. WHEN the Son of Man shall come in his glory, 31  
 and all the angels with him, he will sit upon the  
 throne of his glory; and before him will be gath- 32  
 ered all nations; and he will separate them one  
 from another, as a shepherd separateth his sheep  
 from the goats; and he will set the sheep at his 33  
 right hand, but the goats at his left.
- Matt. xvi. 27. Then the King will say to those at his right 34  
 hand, Come, ye blessed of my Father, inherit the  
 kingdom prepared for you from the foundation  
 of the world; for I was hungry and ye gave me 35  
 food; I was thirsty, and ye gave me drink; I was  
 a stranger, and ye sheltered me; naked, and ye 36  
 clothed me; I was sick, and ye visited me; I  
 was in prison, and ye came to me.
- Psa. cxv. 15. Then will the righteous answer him, saying, 37  
 Lord, when saw we thee hungry, and fed thee?  
 or thirsty, and gave thee drink? when saw we 38  
 thee a stranger, and sheltered thee? or naked,  
 and clothed thee? or when saw we thee sick, or 39  
 in prison, and went to thee? And the King will 40  
 answer and say to them, Verily, I say to you,  
 inasmuch as ye did it to one of the least of these  
 my brethren, ye did it to me.
- Pro. xix. 17. Then will he say also to those at the left hand, 41  
 Depart from me, ye cursed, into the everlasting  
 fire prepared for the devil and his angels; for I was 42  
 hungry, and ye gave me no food; I was thirsty,  
 and ye gave me no drink; I was a stranger, and 43  
 ye sheltered me not; naked, and ye clothed me  
 not; sick, and in prison, and ye visited me not.  
 Then will they also answer, saying, Lord, when 44  
 saw we thee hungry, or thirsty, or a stranger, or  
 naked, or sick, or in prison, and did not minister  
 to thee? Then he will answer them, saying, 45  
 Verily, I say to you, inasmuch as ye did it not  
 to one of the least of these, ye did it not to me.
- Matt. xiii. 12. }  
 Psa. vi. 8. }  
 Luke xiii. 27. }
- Zec. iv. 5.

46 And these will go away into eternal punishment; but the righteous into eternal life.

26

1 WHEN Jesus had finished all these sayings, he  
2 said to his disciples, Ye know that after two days cometh the Passover; and the Son of Man is being betrayed to be crucified. Mark xiv. i.

3 THEN the high priests and the elders of the people came together to the court of the High Priest, who was called Caiaphas; and they consulted how they might take Jesus by subtilty, Psa. ii. 2.  
4 and kill him. But they said, Not during the feast, lest there be a tumult among the people.

6 Now, when Jesus was in Bethany, in the house  
7 of Simon the leper, there came to him a woman having an alabaster cruse of very precious ointment; and she poured it on his head as he reclined at table. John xi. 2.

8 But when the disciples saw it, they were indignant, saying, To what purpose is  
9 this waste? For this might have been sold for  
10 much, and given to some of the poor. But Jesus understood, and said to them, Why trouble ye the woman? she hath wrought a good work  
11 on me. For ye have the poor always with you; Deut. xv. 11.  
12 but me ye have not always. For, in that she poured this ointment on my body, she did it to  
13 prepare me for my burial. Verily, I say to you, wheresoever this gospel shall be preached in the whole world, there also this which she hath done shall be told for a memorial of her.

14 THEN one of the twelve, he who was called Judas Iscariot, went to the high priests, and Matt. x 4.  
15 said, What are ye willing to give me? and I will deliver him up to you. And they agreed with Zec. xi. 12.  
16 him for thirty pieces of silver. And from that time he sought opportunity to betray him.

17 NOW, on the first day of the feast of unleavened bread the disciples came to Jesus, saying, Ex. xii. 18.  
18 Where wouldst thou that we prepare for thee to eat the Passover. He said, Go into the city to such a one, and say to him, The Master saith, My time is at hand; I will keep the Passover with my disciples at thy house. And the

disciples did as Jesus had appointed them; and they made ready the Passover.

Psa. xli. 9. Now, when the evening had come, he sat at table with the twelve disciples. And while they were eating, he said, Verily, I say to you, one of you will betray me. And they were exceedingly sorrowful, and began each to say to him, Lord, is it I? And he answered and said, He who dipped his hand with me in the dish, the same will betray me. The Son of Man goeth as it is written of him; but alas for that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born. Then Judas (who betrayed him) answered and said, Rabbi, is it I? He said to him, Truly hast thou spoken.

1 Cor. xi. 23. AND while they were eating, Jesus took bread, and blessed, and broke, and gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all from it; for this is my blood of the covenant, the blood which is being shed for many for remission of sins. But I say to you, Henceforth, I shall drink of this fruit of the vine no more, until that day when I drink it new with you in my Father's kingdom.

Jer. xxxi. 31. And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, All ye will fall away from me this night; for it is written, "I will smite the shepherd, and the sheep of the flock will be scattered abroad." Zec. xiii. 7. But after I have risen, I will go before you into Galilee. Peter answered and said to him, Though all should fall away from thee, yet I will never fall away. Jesus said to him, Verily, I say to thee, This night, before the cock crow, thou wilt disown me thrice. Peter said to him, Though I should have to die with thee, yet I will not disown thee. Likewise also said all the disciples.

Matt. xxviii. 7. THEN Jesus went with them to a plot called Gethsemane, and said to the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and

- 38 began to be sorrowful and sore troubled. Then Psa. cxvi. 3.  
 he said to them, My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch  
 39 with me. And he went forward a little, and fell Heb. v. 7.  
 on his face and prayed, saying, My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt.
- 40 And Jesus came to the disciples, and found them asleep, and said to Peter, What, could ye  
 41 not watch with me one hour? Watch and pray, Mark xiii. 33.  
 that ye enter not into temptation; the spirit indeed is willing (a), but the flesh is weak. He  
 42 went away the second time, and prayed, saying, My Father, if this may not pass away from me,  
 43 unless I drink it, Thy will be done! And he came again and found them asleep, for their eyes  
 44 were heavy. And he left them and went away 2 Cor. xii. 8.  
 again, and prayed the third time, saying the same words again. Then he came to the disciples, and said to them, Sleep (b) on, now, and take your rest! Behold, the hour has come, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he who betrayeth me is at hand.
- 47 AND while he was yet speaking, Judas, one of the twelve, came, and with him a great crowd with swords and staves, from the high priests and elders of the people. Now, he who betrayed him gave them a sign, saying, Whomsoever 2 Sam. iii. 27.  
 48 I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Rabbi! and kissed him eagerly. And Jesus said to him, Friend, wherefore hast thou come? (c) Then they came and laid hands on Jesus, and took him.
- 51 And one of those who were with Jesus stretched out his hand and drew his sword, and struck the servant of the High Priest, and smote off his ear. Then Jesus said to him, Put back thy sword into its place; for all who take the sword will perish by the sword. Or thinkest thou that I could not call upon my Father, and he would instantly give me more than twelve

(a) Or eager.

(b) Or, Do ye sleep (a question).

(c) Or, Do that for which thou hast come.

Luke xxiv. 26. legions of angels? But how then would the 54  
 Gen. iii. 15. Scriptures be fulfilled, that thus it must be?

In that hour Jesus said to the crowds, Have ye 55  
 come out as against a robber, with swords and  
 staves, to take me? I sat daily in the temple  
 teaching, and ye took me not. But all this has 56  
 Isa. liii. 5. come to pass that the scriptures of the prophets  
 may be fulfilled.

Then all the disciples forsook him, and fled.

Mark xiv. 53. AND they who had laid hold of Jesus led him 57  
 away to Caiaphas the High Priest's, where the  
 scribes and the elders were assembled. But 58  
 Peter followed him afar off to the High Priest's  
 court, and went in, and sat with the servants, to  
 see the end.

Now, the high priests and all the council 59  
 sought for false testimony against Jesus, to put  
 him to death, but found none, though many 60  
 false witnesses came. But afterwards came two  
 John ii. 19. who said, This man said, I am able to destroy 61  
 the sanctuary of God, and to rebuild it within  
 three days. And the High Priest arose and said 62  
 to him, Thou answerest nothing; what is it  
 Isa. liii. 7. which these witness against thee? But Jesus 63  
 held his peace. And the High Priest said to him,  
 I adjure thee by the Living God, that thou tell  
 us whether thou art the Christ, the Son of God.  
 Jesus said to him, Thou hast said (a). But I say 64  
 to you, Hereafter ye will see the Son of Man  
 sitting at the right hand of power, and coming on  
 the clouds of the heavens.

Then the High Priest rent his clothes, saying, 65  
 Lev. xxiv. 16. He hath spoken blasphemy; what further need 65  
 have we of witnesses? ye have now heard the  
 blasphemy. What think ye? They answered 66  
 and said, He is deserving of death (b). Then 67  
 Isa. 1. 6. they spat in his face, and buffeted him; and 67  
 others smote him with the palms of their hands,  
 saying, Prophecy unto us, thou Christ, Who is 68  
 he that struck thee?

Mark xiv. 66. Now, Peter was sitting outside, in the court; 69

(a) *Or*, It is as thou hast said.

(b) *Gr*, liable to death. (The decision of the Sanhedrim,  
 or High Priests' court.)

and a damsel went to him, saying, Thou also  
 70 wast with Jesus of Galilee. But he denied be-  
 fore them all, saying, I know not what thou  
 71 sayest. And when he had gone out into the  
 porch, another damsel saw him, and said to  
 those who were there, This fellow was with  
 72 Jesus the Nazarene. And again he denied, with  
 73 an oath, I do not know the man. And after a  
 while those who stood by went to Peter, and  
 said, Surely thou also art one of them; for even  
 74 thy speech betrayeth thee. Then he began to  
 curse and to swear, saying, I know not the man.  
 75 And immediately a cock crew. And Peter re-  
 membered the word that Jesus had said, Before  
 the cock crow, thou wilt disown me thrice. And  
 Peter went out, and wept bitterly.

Luke xxii. 31.

27 1 WHEN the morning had come, all the high  
 priests and the elders of the people took counsel  
 2 against Jesus to put him to death; and when  
 they had bound him, they led him away and  
 delivered him to Pilate the Governor.

Isa. liii. 5.

3 THEN Judas, who had betrayed Jesus, when  
 he saw that he was condemned, repented, and  
 brought the thirty pieces of silver to the high  
 4 priests and elders, saying, I sinned in betraying  
 innocent blood. And they said, What is that  
 5 to us? see thou to it. And he cast the pieces of  
 silver into the sanctuary and departed; and  
 6 went and hanged himself. But the high priests  
 took the pieces of silver, and said, It is not lawful  
 to put them into the treasury, for they are the  
 7 price of blood. And they took counsel, and  
 bought with them the potter's field, in which to  
 8 bury strangers. (Wherefore that field has been  
 called unto this day, The field of blood (a).)  
 9 Then was fulfilled that which was spoken  
 through Jeremiah the prophet,

2 Sam. xvii. 23.

"And they took the thirty pieces of silver,  
 The price of him on whom a price was set,  
 Whom they of the children of Israel did  
 price,

Zec. xi. 13.

10 And they gave them for the pottor's field,  
 As the Lord directed me."

Jer. xxxii. 8.

(a) *Gr.* Aceldama.



Now, Jesus stood before the Governor. And 11  
 the Governor questioned him, saying, Art thou 12  
 the King of the Jews? But Jesus said, Thou 12  
 sayest truly (a). And while he was being ac-  
 cused by the high priests and elders, he answered  
 nothing. Then Pilate said to him, Hearest thou 13  
 not how many things they witness against thee?  
 And he answered him not a single word; so that 14  
 the Governor wondered greatly.

Matt. xxvi. 63.

Now, at the Feast the Governor was accus- 15  
 tomed to release unto the multitude (b) one 15  
 prisoner, whom they would. And they had 16  
 then a notorious prisoner, called Barabbas.  
 Therefore when they were gathered together, 17  
 Pilate said to them, Whom would ye that I re-  
 lease to you? Barabbas? Or Jesus who is  
 called Christ? (For he knew that through 18  
 malice they had delivered him.)

Pro. xxvii. 4.

While he was sitting on the judgment-seat, his 19  
 wife sent to him, saying, Have thou nothing to  
 do with that righteous man; for this day in a  
 dream I have suffered many things because of  
 him.

Acts iii. 14.

But the high priests and the elders persuaded 20  
 the multitudes that they should ask for Barabbas,  
 and destroy Jesus. The Governor answered 21  
 and said to them, Which of the two would ye  
 that I release to you? And they said, Barabbas.  
 Pilate said to them, What shall I do then with 22  
 Jesus who is called Christ? They all said, Let  
 him be crucified! And he said, Why, what evil 23  
 hath he done? But they cried out the more,  
 saying, Let him be crucified!

Deut. xxi. 6.

When Pilate saw that he could not prevail, 24  
 but rather that a tumult was rising, he took  
 water, and washed his hands before the multi-  
 tude, saying, I am innocent of this man's blood;  
 see ye to it. And all the people answered and 25  
 said, His blood be on us and on our children!  
 Then he released Barabbas to them; and when 26  
 he had scourged Jesus, he delivered him to be  
 crucified.

Deut. xix. 10.

(a) *Gr.* Thou sayest: a well-known Oriental idiom, im-  
 plying adoption of the proposition laid down by the previous  
 speaker. (b) *Or* mob.

- 27 Then the soldiers of the Governor took Jesus  
 28 into the palace, and gathered to him their whole  
 29 band. And they stripped him, and put on him  
 30 a scarlet robe. And they platted a crown of  
 31 thorns, and put it on his head, and a reed into  
 his right hand; and they bent the knee before  
 him, and mocked him, saying, Hail, King of the  
 32 Jews! And they spat upon him, and took the  
 33 reed and smote him on the head. And after  
 they had mocked him, they took the robe off  
 him, and put on him his own raiment, and led  
 him away to crucify him.
- 32 And as they went out, they found a man of  
 33 Cyrene, Simon by name; him they impressed  
 34 to carry the cross of Jesus. And when they had  
 come to a place called Golgotha (that is to say,  
 35 Place of a Skull), they gave Jesus to drink wine  
 (a) mingled with gall; and when he had tasted,  
 36 he would not drink. And having crucified him,  
 37 they parted his garments, casting lots.
- 36 And sitting down they kept watch over him  
 37 there; and they set up, written above his head,  
 the charge against him,

Psa. lxxix. 21.

Psa. xxxii. 18.

### This is Jesus The King of the Jews.

- 38 Then were two robbers crucified with him, Isa. liii. 12.  
 one at his right hand and the other at his left.
- 39 And those who passed by reviled him, wagging  
 40 their heads and saying, Thou who destroyest  
 the sanctuary and buildest it in three days,  
 save thyself, if thou art the Son of GOD, and  
 41 come down from the cross. Likewise the high  
 priests, with the scribes and elders, mocking him,  
 42 said, He saved others; himself he cannot save.  
 He is the King of Israel! let him now come  
 down from the cross, and we will believe on  
 43 him. He trusted in GOD; let Him deliver him  
 now, if He will have him; for he said, "I am  
 44 the Son of GOD." The robbers also who were  
 crucified with him reviled him in like manner.
- 45 Now, from the sixth hour, there came dark-  
 (a) Or (A.V., following some ancient authorities) vinegar.

Psa. xxii. 8.

- ness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama, sabachtani?** (that is to say, "My GOD, my GOD, why didst Thou forsake me?") Some of those who stood there, when they heard it, said, This man calleth for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let alone, let us see whether Elijah will come to save him.
- Jesus, when he had cried again with a loud voice, yielded up his spirit.
- And the veil of the sanctuary was rent into two from the top to the bottom; and the earth trembled, and the rocks were rent; and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and they came out of the graves after his resurrection, and went into the holy city, and appeared to many.
- Now, when the centurion and those who were with him watching Jesus, saw the earthquake and those things which were happening, they feared greatly, saying, Truly this was a son of God.
- And many women were there, looking on from afar, those who had followed Jesus from Galilee, ministering to him; among whom were Mary the Magdalene, (a) and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.
- WHEN the evening had come, a rich man named Joseph, of Arimathæa, who also himself had been a disciple of Jesus, went to Pilate, and begged the body of Jesus. Then Pilate commanded that it should be delivered. And Joseph took the body, and wrapped it in clean linen, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the tomb, and departed. And Mary the Magdalene and the other Mary were there, sitting over against the sepulchre.

(a) *i.e.* of Magdala.

62 Now, the next day, which is the one following  
 63 the Preparation, the high priests and the Phari- Luke xxiv. 6.  
 sees came together to Pilate, saying, Sir, we re-  
 member that this deceiver said while he was yet  
 64 alive, After three days I will rise. Command  
 therefore that the sepulchre be secured until the  
 third day, lest the disciples go and steal him  
 away, and say to the people, He has risen from  
 the dead; so the last error will be worse than the  
 65 first. Pilate said to them, Ye have a guard; go  
 66 your way, make it as secure as ye can. So they Dan. vi. 17.  
 went with the guard, and made the sepulchre  
 secure, and sealed the stone.

28 1 AND, late on the Sabbath, as it began to  
 dawn towards the first day of the week, Mary Matt. xxvii. 56.  
 the Magdalene and the other Mary went to see  
 2 the sepulchre. And, lo, there was a great earth-  
 quake; for an angel of the LORD descended  
 from heaven, and came and rolled away the  
 3 stone, and sat upon it. His appearance was like  
 4 lightning, and his raiment white as snow; and  
 for fear of him the guards trembled and became  
 5 as dead men. And the angel answered and said  
 to the women, Fear ye not! for I know that ye  
 6 seek Jesus, who was crucified. He is not here; Matt. xxvii. 63.  
 7 for he has risen, as he said. Come, see the place  
 where he lay; and go quickly and tell his dis-  
 ciples that he has risen from the dead; and, lo,  
 he goeth before you into Galilee; there ye will  
 see him; lo, I have told you.  
 8 And they departed quickly from the sepulchre  
 with fear and great joy; and ran to take word  
 9 to his disciples. And, lo, Jesus met them, and John xx. 19.  
 said, Hail! (a) And they went to him and held  
 10 him by the feet and worshipped him. Then Heb. ii. 11.  
 Jesus said to them, Be not afraid! Go, tell my  
 brethren to go into Galilee; and there they shall  
 see me.  
 11 Now, while they were going, some of the  
 guard went into the city, and told the high  
 12 priests all that had happened. And when they  
 had assembled with the elders and taken counsel,  
 they gave a large sum of money to the soldiers,  
 (a) Or (lit.) Rejoice! (the common form of greeting).

Matt. xxvii. 64. saying, Say ye, "His disciples came by night, 13  
and stole him away while we slept." And if this 14  
come to the Governor's ears, we will persuade  
him, and secure you. So they took money, and 15  
did as they were instructed. And that saying  
has been commonly reported among the Jews  
unto this day.

Matt. xi. 27. BUT the eleven disciples departed into Galilee, 16  
to the mountain where Jesus had appointed  
them. And when they saw him, they wor- 17  
shipped; but some doubted. And Jesus came 18  
and spoke to them, saying, All authority has  
been given me in heaven and on earth. Go ye 19  
and make disciples of (a) all the nations: bap-  
tizing them into (b) the name of the Father, and  
Acts ii. 42. of the Son, and of the Holy Spirit; teaching them 20  
to observe all things, whatsoever I commanded  
you; and, lo, I am with you always (c), even  
Matt. xviii. 20. unto the end of the age.

(a) Or teach.

(b) Or in.

(c) Gr. every day.

# THE GOSPEL ACCORDING TO MARK

- 1** **1** THE beginning of the gospel of Jesus Christ  
**2** As it is written in Isaiah the prophet (*a*)  
"Behold, I send My messenger before thy face,  
Who shall prepare thy way;" Mal. iii. 1.  
**3** "The voice of one crying in the wilderness, Isa. xl. 3.  
Prepare ye the way of the LORD,  
Make His paths straight,"  
**4** —there came John the Baptizer in the wilderness, preaching a baptism of repentance unto Matt. iii. 1.  
**5** forgiveness of sins. And all the country of Lev. xxvi. 40.  
Judæa and all they of Jerusalem went out to  
and were baptized by him in the river Jordan,  
**6** confessing their sins. And John was clad in  
camels' hair, with a leather girdle about his  
loins; and his food was locusts and wild honey.  
**7** And he preached, saying, There cometh after me  
he who is mightier than I; the thong of his  
sandals I am not fit to stoop down and loosen.  
**8** I baptized you with water; but he will baptize Joel ii. 28.  
you with the Holy Spirit.
- 9** IN those days JESUS came from Nazareth of  
Galilee, and was baptized in the Jordan by John.  
**10** And forthwith on coming up from (*b*) the water,  
he saw the heavens parting asunder, and the  
**11** Spirit descending, like a dove, upon him. And  
there came a voice from heaven—**THOU ART MY** Psa. ii. 7.  
**BELOVED SON, IN THEE I AM WELL PLEASSED.**  
**12** AND immediately the Spirit urged him forth  
**13** into the wilderness. And he was in the wilderness  
forty days, being tempted by Satan, and  
was with the wild beasts; and angels ministered  
to him.

(*a*) Some authorities have "in the prophets."

(*b*) Or out of.

- Matt. iv. 23. NOW, after John had been cast into prison, 14  
Jesus went into Galilee, preaching the gospel of  
GOD, and saying, The time is fulfilled, and the 15  
kingdom of GOD is at hand; repent ye and be-  
lieve in the gospel.
- Matt. iv. 18. And, as he passed along by the Sea of Galilee, 16  
he saw Simon, and Andrew his brother, casting  
a net into the sea; for they were fishers. And 17  
Jesus said to them, Follow me, and I will make  
you fishers of men. And straightway they left 18  
the nets and followed him.
- AND when he had gone a little further, he saw 19  
James the son of Zebedee, and John his brother,  
who were in the boat mending the nets. And 20  
straightway he called them; and they left their  
father Zebedee in the boat with the hired serv-  
ants, and went after him.
- Matt. vii. 28. AND they entered Capernaum; and immedi- 21  
ately on the Sabbath he began to teach in the  
synagogue. And they were astonished at his 22  
teaching; for he taught them as one having  
authority, and not as the scribes.
- Luke iv. 33. And straightway there was in their synagogue 23  
a man with an unclean spirit; and he cried out,  
saying, What have we to do with thee, Jesus the 24  
Nazarene? (a) Hast thou come to destroy us?  
I know thee who thou art, the Holy One of GOD, 25  
And Jesus rebuked him, saying, Hold thy peace,  
and come out of him. And the unclean spirit 26  
tore (b) him, and cried with a loud voice, and  
came out of him. And they were all amazed, 27  
so that they reasoned together, saying, What is  
this? A new teaching, with authority! He  
commands even the unclean spirits, and they  
obey him. And immediately the fame of him 28  
went out everywhere into all the region of Gali-  
lee round about.
- Matt. viii. 14. AND forthwith, when they had gone out of the 29  
synagogue, they, with James and John, entered  
the house of Simon and Andrew. Now Simon's 30  
wife's mother lay in a fever, and immediately  
they told him about her. And he came to her 31

(a) Or of Nazareth (so elsewhere).

(b) Or convulsed.

and took her by the hand, and raised her up; and the fever left her; and she began to minister to them.

32 And at even, when the sun had set, they brought to him all who were ill, and those who  
33 were possessed by evil spirits. And all the city  
34 gathered together at the door. And he healed many who were ill with divers diseases, and cast out many evil spirits; and suffered them not to speak, because they knew him.

35 AND in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon  
36 and they who were with him followed him, and when they had found him, they said to him, They  
37 are all seeking thee. And he said, Let us go elsewhere, into the neighbouring towns, that I  
38 may preach therein also; for to that end I came  
39 forth. And he went into their synagogues throughout all Galilee, preaching and casting out evil spirits.

40 AND there came to him a leper, who besought him, falling on his knees, and saying to him, If  
41 thou wilt, thou canst cleanse me. And Jesus, moved with compassion, stretched forth his hand and touched him, and said to him, I will it;

42 be thou cleansed. And forthwith, the leprosy departed from the man, and he was cleansed. And  
43 having strictly charged him, Jesus forthwith sent him away, and said to him, See that thou say  
44 nothing to any one; but go, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them.

45 But he went out and began to publish it much, and to blaze abroad the matter, so that Jesus could no more openly enter the city, but was without in desert places; and the people came to him from every quarter.

2 1 AND after some days he again entered Capernaum; and it was noised that he was in the  
2 house. And many were gathered together, so that there was not room for them, no, not about the door; and he spoke the word to them.

Psa. xl. 9.



And men came to him, bearing one sick with the palsy (a), who was carried by four. And as they could not, for the crowd, bring him to Jesus, they stripped off the roofing where he was; and when they had torn it away, they let down the bed whereon the palsied man was lying. And when Jesus saw their faith he said to the sick with the palsy, Son, thy sins are forgiven. 3  
4

Now, certain of the scribes were sitting there, and reasoning in their hearts, "Why doth this man speak thus? he blasphemeth; who can forgive sins but one, even GOD?" And immediately Jesus perceived in his spirit that they so reasoned among themselves, and he said to them, Why reason ye thus in your hearts? Which is easier, to say to the palsied man, Thy sins are forgiven? or to say, Arise, take up thy bed and walk? But that ye may know that 5  
6  
7  
8  
9

the Son of Man hath authority on earth to forgive sins, (he said to the sick with the palsy,) I say to thee, arise, take up thy bed, and go to thy house. And he arose, took up his bed immediately, and went forth before them all; so that they were all amazed; and they glorified God, saying, We never saw anything like this. 10  
11  
12

AND he went forth again by the sea side; and all the multitude resorted to him, and he taught them. Now, as he passed along, he saw Levi the son of Alphæus sitting at the place of toll, and said to him, Follow me. And he arose and followed him. And it came to pass that as Jesus sat at table in Levi's house, many collectors (b) and outcasts also sat with Jesus and his disciples; for there were many, and they followed him. And the scribes of the Pharisees, when they saw him eating with the outcasts and collectors, said to his disciples, How is it that he eateth with the collectors and outcasts? And Jesus heard it, and said to them, Not those who are strong have need of the physician, but those 13  
14  
15  
16  
17

(a) Or paralysed (so elsewhere).

(b) Or tax-collectors (so elsewhere).

who are ill; I came to call, not the righteous, but sinners.

18 AND the disciples of John and the Pharisees were fasting; and some came and said to Jesus, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not?

19 Jesus said to them, Can the companions of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But days will come when the bridegroom will be taken away from them; and in that day they will fast. Matt. xxv. 1.

21 No one seweth a patch of undressed cloth on an old garment; else the filling taketh from it, the new from the old, and a worse rent is made.

22 And no one putteth new wine into old wine-skins; else the new wine will burst the skins, and the wine and the skins are lost; but they put new wine into fresh skins. Job xxxii. 19.

23 AND he went through the corn-fields on the Sabbath; and his disciples as they went began

24 to pluck the ears of corn (a). And the Pharisees said to him, Behold, why do they on the

25 Sabbath that which is not lawful? And he said to them, Did ye never read what David did

when he and they who were with him had need and were hungry? how he went into the house of God in the days of Abiathar the High Priest, and ate the showbread, to eat which is not lawful except for the priests, and gave also to those who were with him? 1 Sam. xxi. 6.

26 and were hungry? how he went into the house of God in the days of Abiathar the High Priest, and ate the showbread, to eat which is not lawful except for the priests, and gave also to those who were with him?

27 And he said to them, The Sabbath was made Neh. ix. 14.

28 for man, and not man for the Sabbath; therefore the Son of Man is Lord of the Sabbath also.

3 1 AND again he entered the synagogue; and a man was there whose hand was withered. And they watched Jesus, whether he would cure him on the Sabbath; that they might accuse him.

3 And he said to the man who had the withered

4 hand, Stand forth in the midst. And Jesus said to them, Is it lawful on the Sabbath to do

Hos. vi. 6.

(a) Or wheat.

- good, or to do evil? to save life, or to kill? But they held their peace. Then, looking round about on them with anger, being grieved at the hardness of their hearts, he said to the man, Stretch out the hand! And he stretched it out; and his hand was restored. And the Pharisees went out straightway, together with the Herodians, and took counsel against Jesus, how they might destroy him. 5
- Luke xiii. 14. But Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed. And from Judæa, and from Jerusalem, and from Idumæa, and from across the Jordan, and from around Tyre and Sidon, a great multitude, when they had heard what great (a) things he was doing, came to him. 6
- Matt. xii. 15. And he spoke to his disciples that a small boat should wait on him, because of the crowd, lest they should throng him. For he had cured many; insomuch that as many as had diseases pressed upon him to touch him. And unclean spirits, when they saw him, fell down before him and cried out, saying, Thou art the Son of God. And he strictly charged them that they should not make him known. 7
- Matt. xiv. 13. AND he went up on to the mountain, and called to him whom he would; and they came to him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out evil spirits. So he appointed the twelve: Simon, to whom he gave the name Peter; and James the son of Zebedee, and John the brother of James, (and he named them Boanerges, which is, Sons of Thunder); and Andrew and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan (b), and Judas Iscariot, who also betrayed him. 8
- Matt. xiv. 33. AND he went into a house. And they could not so much as eat bread, the multitude having come together again. And when his kinsmen 9
- John xv. 16. 10
- John i. 42. 11
- Isa. lviii. 1. 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21

(a) Or how many.

(b) Or Zealot.

heard it, they went forth to lay hold on him; Hos. ix. 7.  
for they said, He is beside himself.

- 22 Now, the scribes who came down from Jerusalem said, He hath Beelzebub; and by the prince of the evil spirits he casteth out evil  
23 spirits (a). And Jesus called the scribes to him,  
24 and said to them in parables, How can Satan  
25 cast out Satan? And if a kingdom is divided  
26 against itself, that kingdom cannot stand. And  
27 if a house is divided against itself, that house  
28 will not be able to stand. And if Satan has  
29 risen up against himself, and is divided, he cannot  
30 stand, but hath an end. But no one can  
31 enter a strong man's house and plunder his  
32 goods unless he first bind the strong man; and  
33 then he will plunder his goods. Verily, I say  
34 to you, all their sinful deeds and their blasphemies,  
35 howsoever they shall blaspheme, will  
36 be forgiven to the children of men; save that he  
37 who shall blaspheme against the Holy Spirit  
38 hath never forgiveness, but is guilty of an  
39 eternal (b) sin (c). (Because they had said, He  
40 hath an unclean spirit.)
- 41 And his mother and his brothers came, and,  
42 standing outside, sent to him, calling him. And  
43 the multitude were sitting about him; and they  
44 said to him, Behold, thy mother and thy  
45 brothers and thy sisters are seeking for thee  
46 outside. And he answered them, saying, Who  
47 are my mother and brothers? And he looked  
48 round on those who sat about him, and said,  
49 Behold, my mother and my brothers! Whosoever  
50 doeth the will of God, the same is my  
51 brother, and sister, and mother. Jas. i. 25.

4 1 AND he began to teach again by the sea side;  
and there gathered to him a very great multitude,  
so that he went and sat in a boat on the sea;  
and the whole multitude was by the sea,  
on the land.

- 2 And he taught them many things in parables, Psa. lxxviii. 2.  
3 and said to them in his teaching, Hearken: The

(a) *Gr.* demons.

(b) *Or* age-abiding.

(c) *Or* is in danger of a permanent charge of wrong-doing.

sower went to sow; and it came to pass, as he 4  
sowed, some seed fell by the way side, and the 5  
birds came and devoured it. And some seed 6  
fell on the rocky ground where it had not much 7  
earth; and immediately it sprang up, because 8  
it had no depth of earth; and when the sun was 9  
up, it was scorched; and because it had no root, 10  
it withered away. And some seed fell among 11  
the thorns, and the thorns grew up and choked 12  
it, and it yielded no fruit. And other seeds fell 13  
on the good ground, and, springing up and 14  
increasing, yielded fruit; and brought forth, 15  
thirty-fold, and sixty-fold, and a hundred-fold.  
And he said, Whoso hath ears to hear, let him 16  
hear.  
AND when he was in private, those who were 17  
about him with the twelve began to ask him 18  
about the parables. And he said to them, To 19  
you is given the mystery (a) of the kingdom of 20  
GOD; but to those who are without, all things  
are done in parables; that, "seeing they may  
see and not perceive; and hearing they may  
hear and not understand; lest at any time they  
should turn back and be forgiven."  
And he said to the disciples, Know ye not this  
parable? how then are ye to know all my para-  
bles? The sower soweth the word. And these  
are the seed by the way side: where the word is  
sown, and when men have heard, Satan cometh  
immediately, and taketh away the word which  
was sown in them. These, likewise, are the seed  
sown on the rocky ground: those who, when  
they hear the word, immediately receive it with  
gladness, but, having no root in themselves,  
endure but for a time; afterwards, when afflic-  
tion or persecution ariseth for the word's sake,  
immediately they fall away. And others are  
the seed sown among the thorns: those who  
heard the word; yet the cares of the world, and  
the deceitfulness of riches, and the lusts for other  
things enter and choke the word, and it be-  
cometh unfruitful. And these are the seed  
sown on the good ground: those who hear the

(a) Or hidden knowledge, or secret.

word, and receive it, and bring forth fruit, thirty-fold, and sixty-fold, and a hundred-fold.

21 And he said to them, Is the lamp brought to be put under the bushel, or under the couch?  
22 and not to be set on the lamp-stand? For there is nothing hidden, except that it may be manifested; neither was any thing kept secret, but that it should come to light.

23 If any one hath ears to hear, let him hear.

24 And he said to them, Take heed what ye hear; with what measure ye mete, it will be measured } 1 Pet. ii. 2.  
25 to you, and yet more will be given you. For, } Matt. vii. 2.  
he who hath, to him will be given; and he who hath not, from him will be taken even that which he hath.

26 AND he said, Thus is the kingdom of GOD, as Matt. xiii. 24.  
27 if a man should cast seed on the earth, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.  
28 The earth bringeth forth fruit of itself; first the blade, then the ear; then comes the full wheat  
29 in the ear. But when the fruit is ripe, immediately he putteth in the sickle, because the harvest has come.

30 And he said, How are we to liken the kingdom Matt. xiii. 31.  
of GOD? or in what parable are we to set it forth?  
31 It is like a grain of mustard seed, which, when it is sown on the earth, though the smallest of  
32 the seeds which are on the earth, yet when it is sown, grows up, and becomes the greatest of all herbs, and shoots out great branches; so that the birds of the heavens can roost under its shadow.

33 And with many such parables he spoke the John xvi. 12.  
34 word to them, as they were able to hear it. But without a parable he spoke not to them; but in private he expounded all things to his own disciples.

35 THE same day, when the evening had come, he said to them, Let us pass over to the other  
36 side. And when they had sent away the multitude, they took him with them in the boat as he was. And there were with him other boats.

37 And there arose a great storm of wind, and the Matt. viii. 24.

waves beat into the boat, so that it was already filling. And he was in the stern, sleeping on the cushion. And they awoke him, and said to him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said to the sea, Peace, be still! And the wind ceased, and there came on a great calm. And he said to them, Why are ye so fearful? how is it ye have no faith? And they feared exceedingly, and said to each other, Who then is this, that even the wind and the sea obey him?

Psa. lxxxix. 9.

Psa. xlvi. 2, 3.

Job xxxviii. 11.

AND they went to the other side of the sea, into the country of the Gerasenes (a). And when he had left the boat, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no one could any longer bind him, no, not with a chain; for he had been often bound with fetters and chains, and the chains had been snapped asunder by him, and the fetters broken into pieces; neither could any one tame him. And constantly, night and day, he was among the tombs and in the mountains, crying out and cutting himself with stones.

Psa. lxxii. 9.

But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of GOD Most High! I adjure thee by GOD, that thou torment me not. (For he had said to him, Come out of the man, thou unclean spirit!) And Jesus asked him, What is thy name? And he said to him, My name is Legion; for we are many. And he besought Jesus earnestly that he would not send them away out of the country.

Lev. xi. 7.

Now there was nigh, on the mountain, a great herd of swine feeding. And the unclean spirits besought him, saying, Send us into the swine, that we may enter them. And he gave them leave. And they went out and entered the swine; and the herd (about two thousand) ran violently down the steep into the sea, and were

(a) Or Gadarenes.

- 14 drowned therein. And those who fed them fled and told it in the city and in the country. And the inhabitants went to see what it was that had
- 15 been done. And they came to Jesus, and saw him who had been possessed by evil spirits and had the legion, sitting, clothed, and in his right
- 16 mind; and they were afraid. And they who saw it told them how it befell him who was possessed by evil spirits, and also concerning the
- 17 swine. And they began to entreat him to depart out of their borders. Job xxi. 14.
- 18 And as he was entering the boat, he who had been possessed by evil spirits prayed Jesus that
- 19 he might be with him. And Jesus suffered him not, but said to him, Go to thy house to thy friends, and tell them what great things the LORD hath done for thee, and how He had mercy on
- 20 thee. And he departed, and began to publish in Decapolis what great things Jesus had done for him; and all marvelled.
- 21 WHEN Jesus had passed over again in the boat to the other side, a great multitude gathered to him; and he was near the sea.
- 22 And there came one of the rulers of the synagogue, Jairus by name; and when he saw Jesus, he fell at his feet, and besought him urgently,
- 23 saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be made whole, and live.
- 24 Jesus went with him; and a great crowd followed him and thronged him.
- 25 AND a woman who had had an issue of blood twelve years, and had suffered many things from many physicians, and had spent all that she possessed, and was nothing bettered, but rather grew
- 26 worse, heard of Jesus, and went into the crowd behind and touched his garment. For she said, Lev. xv 19.
- 27 "If I may touch but his garments, I shall be made whole." And immediately the fountain of her blood was dried up, and she felt in her body that she was cured of that plague. Job xiii. 14.
- 28
- 29
- 30 And Jesus, immediately perceiving in himself that power had gone forth from him, turned round in the crowd and said, Who touched my
- Luke vi. 19.



clothes? And his disciples said to him, Thou 31  
 seest the multitude thronging thee, and sayest  
 thou, Who touched me? And he looked about 32  
 Psa. xxx. 2. to see her who had done that thing. But the 33  
 woman fearing and trembling, knowing what  
 had been done to her, came and fell down before  
 1 Sam. i. 17. him and told him all the truth. And he said to 34  
 her, Daughter, thy faith hath made thee whole;  
 depart, into peace; and continue sound from  
 thy plague.

John v. 25. WHILE he was yet speaking, there came from 35  
 the ruler of the synagogue's house certain who  
 said, Thy daughter is dead; why dost thou still  
 trouble the Master? But Jesus, not heeding the 36  
 word which was spoken, said to the ruler of the  
 2 Chron. xx. 20. synagogue, Be not afraid, only believe. And 37  
 he suffered no one to follow him, except Peter,  
 and James, and John the brother of James.  
 And they came to the house of the ruler of the 38  
 synagogue, and Jesus saw the tumult, and those  
 who wept and wailed greatly. When he had 39  
 gone in, he said to them, Why make ye this ado,  
 and weep? the damsel is not dead, but sleepeth.  
 John xi. 11. And they laughed him to scorn. But he put 40  
 them all out, and took with him the father and  
 the mother of the damsel, and those who were  
 in his company, and entered where the damsel  
 was, and took her by the hand and said to her, 41  
**Talitba cumi!** (which is, being interpreted,  
 Damsel, I say to thee, arise!) And immediately 42  
 the damsel arose, and began to walk; for she  
 was of the age of twelve years. And they were  
 greatly astonished. And he charged them 43  
 Mark iii. 12. strictly that no one should know it; and com-  
 manded that something should be given her to  
 eat.

AND he went out thence, into his own coun- 1  
 try; and his disciples followed him. And when 2  
 the Sabbath had come, he began to teach in the 6  
 synagogue; and the many who heard him were  
 astonished, saying, Whence hath this man these  
 things? and what wisdom is this which has been  
 given to him? and whence are such mighty works  
 as are wrought by his hands? Is not this the 3  
 John vi. 42.

carpenter, the son of Mary, and brother of James and Joseph and Judas and Simon? and are not his sisters here with us? And they were disquieted through him.

4 But Jesus said to them, A prophet is not without honour, except in his own country, and among his own kindred, and in his own house. Matt. xiii. 57.

5 And he could do no mighty work there, except that he laid his hands upon a few who were infirm, and cured them. And he marvelled because of their unbelief. Matt. ix. 35.

7 AND he made a circuit of the villages, teaching. And he called to him the twelve, and began to send them forth two by two; and he gave them authority over unclean spirits. And he charged them to take nothing for their journey, but a staff only; no bread, no wallet, no money in their girdles; but, "Be shod with sandals, and put not on two coats." And he said Acts xii. 8.

10 to them, Wherever ye enter a house, there abide till ye depart from that place. And whatsoever place shall not receive you, and they hear you not, shake off, when ye depart thence, the dust under your feet for a testimony against them. Neh. v. 13.

12 And they went out, and preached that men should repent; and they cast out many evil spirits, and anointed with oil many who were infirm, and healed them. Luke xxiv. 47.  
Jas. v. 14.

14 AND Herod the king heard of Jesus; for his name had become known; and men said, John the Baptizer has risen from the dead, and therefore mighty powers show forth themselves in him. Luke xxiv. 47.

15 But others said, It is Elijah; and others, It is a prophet—like one of the prophets. But Herod, when he heard, said, John, whom I beheaded, has risen. Jas. v. 14.

17 (For Herod himself had sent forth and laid hold upon John, and bound him in prison because of Herodias, his brother Philip's wife; Lev. xviii. 16.

18 for he had married her; for John had said to Herod, It is not lawful for thee to have thy

brother's wife. Therefore Herodias was in- 19  
 censed against him, and would have killed him;  
 but she could not: for Herod feared John, 20  
 knowing that he was a righteous and holy man,  
 and protected him; and when he had heard  
 him, he was much perplexed (a), and hearkened  
 to him gladly. And an opportune moment 21  
 came when Herod, on his birthday, gave a sup-  
 per to his lords, his high captains, and the chief  
 men of Galilee. Herodias' own daughter came 22  
 in and danced, and pleased Herod and those who  
 sat at table with him; and the king said to the  
 damsel, Ask of me whatsoever thou wilt, and I  
 will give it thee. And he swore to her, What- 23  
 soever thou shalt ask of me, I will give it thee,  
 unto the half of my kingdom. And she went 24  
 forth, and said to her mother, What am I to  
 ask? She said, The head of John the Baptizer.  
 And she went in immediately with haste to the 25  
 king, and asked, saying, I desire that thou give  
 me forthwith on a dish the head of John the  
 Baptist. And the king was exceedingly sorry; 26  
 yet because of his oaths, and for the sake of  
 those who sat at table, he would not refuse her.  
 And immediately the king sent one of his guard 27  
 and commanded to bring John's head; and the  
 man went and beheaded him in the prison, and 28  
 brought his head on a dish, and gave it to the  
 damsel; and the damsel gave it to her mother.  
 And when his disciples heard of it, they went 29  
 and took up his corpse, and laid it in a tomb).

Isa. iii. 16. Luke ix. 10. AND the apostles gathered unto Jesus, and 30  
 told him all things, whatsoever they had done,  
 and whatsoever they had taught. And he said 31  
 to them, Come ye yourselves apart into a desert  
 place, and rest a while. (For there were many  
 coming and going, and they had not leisure so  
 much as to eat.) And they departed privately 32  
 in the boat into a desert place.  
 And many saw them going, and recognised 33  
 them, and ran together by land, from all the  
 cities, to the place, and outwent them. And he, 34

(a) Or did many things.

when he landed, saw a great multitude, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things. 1 Kings xxii. 17.

35 AND when the time was now far spent, his disciples went to him and said, This is a desert Matt. xiv. 15.

36 place, and now the time is far spent; send them away, that they may go into the country and villages round about, and buy themselves something to eat. He answered and said to them, Num. xi. 13.

37 Give ye them to eat. And the disciples said to him, Are we to go and buy two hundred shillings-worth (a) of loaves, and give them to eat? He said to the disciples, How many loaves have ye? go, see. And when the disciples knew, they said, Five, and two fishes. And he commanded his disciples to make all recline by companies upon the green grass. And they reclined in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before the people; and the two fishes he divided 1 Sam. ix. 13.

42 among them all. And they all ate and were satisfied. And they took up twelve baskets full (b) of the broken pieces and of the fishes. And those who had eaten of the loaves were five thousand men. Matt. xiv. 20.

45 FORTHWITH he constrained his disciples to get into the boat, and to go forward to the other side towards Bethsaida, while he sent away the crowd. And when he had taken leave of them, he withdrew to the mountain to pray. Matt. xiv. 22.

47 And when evening had come, the boat was in the midst of the sea, and he was alone on the land. And he saw them distressing themselves in rowing, for the wind was contrary unto them; and about the fourth watch of the night he went to them, walking on the sea; and he would have passed by them. But seeing him walking on the sea, they thought it was a spirit, and Jonah i. 13.

(a) "Shilling" here stands for "denarius" (see Matthew xviii. 28).

(b) Or the full measure of twelve hand-baskets.

cried out. For they all saw him and were 50  
troubled. And immediately he talked with  
them and said, Be of good cheer; it is I; be  
not afraid. And he went up to them into the 51  
boat, and the wind ceased. And they mar-  
velled exceedingly in themselves, for they had 52  
not understood about the loaves; but their  
hearts were hardened.

AND when they had crossed over to the land, 53  
they came to Gennesaret, and drew to the shore.  
And when they had come out of the boat, im- 54  
mediately the inhabitants recognised him, and 55  
ran through all that country, and began to  
carry on beds those who were ill, where they  
heard he was. And wherever he entered, into 56  
villages, or towns, or country, they laid the sick  
in the public places, and besought him that they  
might touch if it were but the fringe of his gar-  
ment; and as many as touched him were made  
whole.

Now the Pharisees and certain of the scribes, 1 7  
having come from Jerusalem, were gathered  
together to him. And they saw some of his 2  
disciples eating bread with defiled (that is to  
say, with unwashed) hands.

(Now, the Pharisees and all the Jews, unless 3  
they wash their hands often, eat not, holding  
the tradition of the elders. And when they 4  
come from market, unless they sprinkle them-  
selves, they eat not. And many other things  
there are which they have received to hold, as  
the laving of cups and pots and brazen vessels.)

So the Pharisees and scribes asked him, Why 5  
walk not thy disciples according to the tradition  
of the elders, but eat bread with defiled hands?  
But he said to them, Well did Isaiah prophesy 6  
of you hypocrites, as it is written,

“This people honoureth Me with the lips,  
But their heart is far from Me.

Howbeit, in vain they worship Me, 7

Teaching for doctrines the precepts of men.”  
Laying aside the commandment of God, ye hold 8  
the tradition of men.

And he said to them, Full well ye reject the 9

- commandment of GOD, that ye may keep your  
 10 own tradition. For Moses said, "Honour thy  
 father and thy mother"; and "Whoso revileth  
 11 father or mother, he shall surely die"; but ye  
 say, "If a man shall say to his father or his  
 mother, Everything wherewith thou mightest  
 have been profited by me is Corban" (that is  
 12 to say, an offering to GOD), ye no longer allow  
 him to do aught for his father or his mother;  
 13 thus making the word of GOD of no effect  
 through your tradition which ye have delivered;  
 and many such things as these ye do.
- 14 Then he called the multitude to him again  
 and said to them, Harken unto me every one  
 15 of you, and understand: there is nothing from  
 without a man, which, entering him, can defile  
 him; but the things which come out of the man,  
 those are they which defile him (a).
- 17 AND when he had gone from the multitude  
 into the house, his disciples questioned him  
 18 concerning the parable. And he said to them, Are  
 ye also so void of understanding? Do ye not  
 perceive that whatsoever thing from without  
 19 entereth the man, it cannot defile him, because  
 it entereth not into the heart but into the belly,  
 and goeth out into the sewer. (*This he said,*  
 20 making all foods clean (b).) And he said, That  
 which proceedeth out of the man, that defileth  
 21 the man. For from within, out of the hearts of  
 22 men, proceed evil thoughts, fornications, thefts,  
 murders, adulteries, covetousness, malevolence,  
 23 deceit, lasciviousness, envy, blasphemy, pride,  
 foolishness; all these evil things proceed from  
 within and defile the man.
- 24 AND he arose and went thence into the bor-  
 ders of Tyre; and he entered a house, and would  
 have no one know it; yet he could not be hidden.  
 25 But straightway a woman, whose young daugh-  
 ter had an unclean spirit, heard of him, and went  
 26 and fell at his feet. The woman was a Greek  
 (c), a Syrophœnician by race; and she besought

{ Ex. xx. 12.  
 Ex. xxi. 17.  
 Deut. v. 16.  
 Pro. xx. 20.

Pro. viii. 5.

Matt. xv. 15.

Acts x. 15.

Gen. vi. 5.

Matt. xv. 21.

(a) Many MSS. add (v. 16), "If any one hath ears to hear, let him hear."

(b) Or non-polluting.

(c) Or Gentile.

him to cast the evil spirit out of her daughter. 27  
 Matt. vii. 6. And he said to her, Let the children first be satisfied; for it is not well to take the children's bread and cast it to the dogs. She answered 28  
 Matt. xv. 27. and said to him, True, Lord; even the dogs under the table eat of the children's crumbs. And he said to her, For that saying go thy way; 29  
 the evil spirit has gone out of thy daughter. And 30  
 when she had come to her house, she found her child lying upon the bed, and the evil spirit gone out.

AND, having gone from the borders of Tyre 31  
 Matt. xv. 29. through Sidon, he came again to the sea of Galilee, through the midst of the borders of Decapolis. Then they brought to him one who was 32  
 deaf and had an impediment in his speech; and they besought Jesus to put his hand upon him. And Jesus took him aside from the multitude, 33  
 and put his fingers into the man's ears, and spat, and touched his tongue; and looking up to 34  
 heaven he sighed, and said to him, **Eppbatba**, that is, Be opened. And his ears were opened, 35  
 Mark vi. 41. and immediately the bond of his tongue was loosed, and he began to speak plainly.

And Jesus charged them that they should tell 36  
 no one; but the more he charged them, so much the more they published it far and wide; and 37  
 they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

IN those days, the multitude again being 1 8  
 Matt. xv. 32. great and having nothing to eat, he called the disciples to him, and said to them, I have compassion on the multitude, because they have 2  
 Psa. cxlv. 8. now been with me three days, and have nothing to eat; and if I send them away to their homes 3  
 Ps. cvii. 5. fasting, they will faint on the road; and some of them are from afar. And his disciples answered him, Whence can any one satisfy these 4  
 with bread here in the wilderness? He asked 5  
 Matt. xiv. 19. them, How many loaves have ye? And they said, Seven. And he commanded the multitude 6  
 to recline on the ground; and he took the seven

- loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set  
 7 the bread before the multitude. And they had a few small fishes; and he blessed, and com-  
 8 manded to set these also before them. So they ate, and were satisfied; and they took up of the broken pieces which were left seven hampers. Psa. cvii. 6.  
 9 And there were about four thousand; and he sent them away.
- 10 AND forthwith he entered the boat with his disciples, and came to the district of Dalmanutha. Matt. xv. 39.  
 11 And the Pharisees went and, testing him, began to dispute with him, seeking from him a sign from the heavens. And he sighed deeply in his spirit, and said, Why doth this generation seek a sign? Verily, I say to you, there shall no sign  
 12 be given to this generation. And he left them, and again entering the boat departed to the other side.
- 13 Now the disciples had forgotten to take bread, neither had they in the boat with them  
 14 more than one loaf. And he charged the disciples, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. Pro. xix. 27.  
 15 And they reasoned among themselves, because  
 16 they had no bread. And he knew it, and said to them, Why reason ye because ye have no  
 17 bread? perceive ye not yet, neither understand? Luke xii. 1.  
 18 have ye your hearts hardened? Having eyes, see ye not? and having ears, hear ye not? and  
 19 do ye not remember, when I broke the five loaves for the five thousand, how many baskets  
 20 full of broken pieces ye took up? They said to him, Twelve. When the seven, for the four  
 21 thousand, how many hampers full of broken pieces took ye up? And they said, Seven. And he said to them, Do ye not yet understand? Mark vi. 52.  
Mark viii. 1.
- 22 AND they went to Bethsaida; and some brought a blind man to him and besought him  
 23 to touch him. And Jesus took the blind man by the hand, and led him out of the village; and, spitting into his eyes, he laid his hands upon him,  
 24 and asked him, Seest thou aught? And he Isa. xxxv. 5.



Pro. iv. 18. looked up, and said, I behold men; for I perceive them as trees walking. Then Jesus laid his hands again upon his eyes; and the man looked stedfastly, and was restored, and saw everything clearly. And Jesus sent him away to his house, saying, Go not even into the village. 25 26

Matt. xvi. 13. AND Jesus and his disciples went out into the villages of Cæsarea Philippi; and on the way he questioned his disciples, saying to them, Who do men say that I am? And they told him, John the Baptist; and others say, Elijah; and others, One of the prophets. And he asked them, But who say ye that I am? And Peter answered and said to him, Thou art the Christ. And he charged them that they should tell no one of him. 27 28 29 30

AND he began to teach them, that the Son of Man must suffer many things and be rejected by the elders and the high priests and the scribes, and be killed, and rise after three days. And he spoke that saying openly. And Peter took him and began to rebuke him. But he turned and looked on his disciples and rebuked Peter, and said, Get thee behind me, Satan (a); for thou regardest not the things of GOD but the things of men. 31 32 33

And he called the multitude to him with his disciples, and said to them, If any one would follow me, let him deny himself and take up his cross, and follow me. For whosoever would save his life will lose it; but whosoever shall lose his life for my sake and the gospel's, will save it. For, what doth it profit a man, to gain the whole world, and to forfeit his own life? For what may a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, even of him will the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said to them, I say to you, that verily there are some of those who stand here, who will not taste death till they have seen the kingdom of GOD come with power. 34 35 36 37 38

Matt. xvi. 28. I 9

(a) Or Adversary.

- 2 AND after six days Jesus took with him Peter Matt. xvii. 1.  
and James and John, and led them up a high  
mountain apart by themselves; and he was trans-  
3 figured before them, And his raiment became Dan. vii. 9.  
glistening, exceedingly white, as no fuller on  
earth can whiten. And Elijah and Moses ap-  
4 peared unto them, and were talking with Jesus.  
5 And Peter answered and said to Jesus, Master,  
it is good for us to be here; and let us make  
three tabernacles; one for thee, and one for  
6 Moses, and one for Elijah. For he knew not  
what to answer, for they became greatly afraid. Dan. x. 15.  
7 And there came a cloud, overshadowing them;  
and a voice came out of the cloud, THIS IS MY  
8 BELOVED SON; HEAR YE HIM. And suddenly,  
when they looked round about, they saw no one  
any more but Jesus only, with themselves.  
9 And as they came down from the mountain,  
he charged them that they should tell no one  
what things they had seen, until the Son of Man  
10 should have risen from the dead. And they  
held fast that saying, questioning among them-  
selves what the rising from the dead could mean. Acts xvii. 18.  
11 And they asked him, saying, Why say the scribes  
12 that Elijah must first come? And he said to Mal. iv. 5.  
them, Elijah verily cometh first, and restoreth  
all things; and how is it written of the Son of  
Man, that he should suffer many things and be  
13 set at naught? But I say to you, that Elijah has Psa. xxii. 1.  
indeed come, and they did to him whatsoever  
they would, as it is written of him. { Matt. xi. 14.  
{ Matt. xvii. 13.
- 14 AND they came to the disciples and saw a  
great multitude about them, and some scribes  
15 reasoning with them. And straightway all the  
multitude, when they beheld him, were greatly  
amazed, and running up, saluted him.  
16 And he asked them, About what are ye reason- Matt. xii. 22.  
17 ing with them? And one of the multitude an-  
swered him, Master, I brought to thee my son,  
18 who hath a dumb spirit; and whithersoever it  
taketh him, it teareth (a) him; and he foameth,  
and gnasheth with his teeth, and pineth away;

(a) Or convulseth.

and I spoke to thy disciples that they should  
cast it out; and they were not able. He answered  
them, and said, O unbelieving generation, how long shall I be with you? how long shall I bear with you? bring him to me.

Deut. xxxii. 20. 19  
And they brought him to Jesus; and when the  
spirit saw him, straightway it tore (a) the child;  
and he fell on the ground, and wallowed, foam-  
ing. Jesus asked his father, How long is it since  
this first came to him? And he said, From  
childhood; and many times it hath cast him  
into the fire and into the waters to destroy him;  
but if thou canst do any thing, have compassion  
on us, and help us.

Job v. 7. 20  
Jesus said to him, "If thou canst!" All things  
are possible to him who believeth. Straightway  
the father of the child cried out, I believe; help  
thou my unbelief. When Jesus saw that the  
crowd came running together, he rebuked the  
unclean spirit, saying to it, Thou dumb and deaf  
spirit, I charge thee, come out of him, and enter  
him no more. And it cried out, and violently tore  
(a) him, and came out of him; and he became  
as one dead; so that most of them said, He is  
dead. But Jesus took him by the hand, and  
raised him up; and he arose. And when Jesus  
had come into the house, his disciples asked him  
privately, Why could not we cast it out? And  
he said to them, This kind can come forth in no  
way except by prayer.

Isa. xli. 13. 23  
Eph. vi. 18. 24  
AND they departed thence, and passed through  
Galilee; and he wished not any to know it. For  
he taught his disciples, and said to them, The  
Son of Man is being delivered into the hands of  
men, and they will kill him; and when he has  
been killed, he will rise after three days. But  
they understood not that saying, and were afraid  
to ask him.

John xvi. 19. 25  
AND they went to Capernaum; and being in  
the house he asked them, What was it that ye  
were disputing about on the way? But they  
held their peace; for on the way they had dis-  
puted among themselves who was the greatest.

Mark x. 44.

(a) Or convulsed.

- 35 And he sat down, and called the twelve, and said  
 36 to them, If any one would be first, the same shall  
 be last of all, and servant of all. And he took a  
 child, and set him in the midst of them; and  
 when he had taken him into his arms, he said to  
 37 them, Whosoever shall receive one of such child-  
 ren in my name, receiveth me; and whosoever  
 shall receive me, receiveth not me but Him who  
 38 sent me. John said to him, Master, we saw one  
 casting out evil spirits in thy name, and he fol-  
 loweth not with us; and we forbade him, be-  
 39 cause he followeth not with us. But Jesus said,  
 Forbid him not; for no one who shall do a  
 mighty work in my name will be able straight-  
 40 way to speak evil of me. For he who is not  
 41 against us is for us. And whosoever shall give  
 you a cup of water to drink because ye are  
 Christ's, Verily, I say to you, he shall in no wise  
 lose his reward.
- 42 And whosoever shall put a snare for one of  
 these little ones who believe, it were better for  
 him that a millstone were hung about his neck  
 43 and he were cast into the sea. And if thy hand  
 ensnare thee, cut it off; it is better for thee to  
 enter into life maimed than, having thy two  
 hands, to go into hell, into the unquenchable  
 45 fire (a). And if thy foot ensnare thee, cut it off;  
 it is better for thee to enter into life halt, than  
 having thy two feet, to be cast into hell (a).
- 47 And if thine eye ensnare thee, pluck it out;  
 it is better for thee to enter into the kingdom of  
 God with one eye than, having two eyes, to be  
 48 cast into hell; where their worm dieth not, and  
 49 the fire is not quenched. For every one will  
 50 be salted with fire. Salt is good; but if the salt  
 hath lost its saltness, wherewith will ye season it?  
 Have salt in yourselves, and be at peace with  
 each other.

Luke ix. 48.

1 Cor. xii. 3.

Matt. x. 42.

Deut. xiii. 6.

Matt. iii. 12.

Isa. lxvi. 24.

Lev. ii. 13.

10 1 AND he arose and went thence into the bor-  
 ders of Judæa and beyond the Jordan; and the

(a) The words of verses 44 and 46 will be found in verse  
 48, the only place in which they are inserted by the best  
 ancient authorities.

Matt. xix. 1. people resorted to him again, and, as he was wont, he taught them. 2

And some Pharisees came to him, and, testing him, asked him, Is it lawful for a man to put away his wife? And he answered and said to them, What did Moses command you? They said, Moses allowed a man to write a bill of divorcement, and to put her away. And Jesus said to them, For the hardness of your hearts he wrote you that precept. But, from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother, and the two shall become one flesh; so then they are no more two, but one flesh. Therefore what GOD joined, let not man put asunder. And in the house his disciples asked him of the same matter. And he said to them, Whosoever shall put away his wife and marry another, committeth adultery against her; and if she shall put away her husband and be married to another, she committeth adultery. 3 4 5 6 7 8 9 10 11

Matt. v. 32. 12

Luke xvi. 18. 13

Matt. xix. 13. }  
 Luke xviii. 15. } AND they were bringing little children to him, that he should touch them; but his disciples rebuked (a) them. But when Jesus saw it, he was greatly displeased, and said to the disciples, Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God. Verily, I say to you, whosoever receiveth not the kingdom of God as a little child doth, he will in no wise enter it. And, having taken them up in his arms he laid his hands on them, and blessed them. 14 15 16

Matt. xviii. 10. 17

Matt. xix. 10. 18

AND as he was going forth into the way, there came one running, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Jesus said to him, Why callest thou me good? there is none good but one, that is, GOD. Thou knowest the commandments, "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother." And he said to him, Master, all these I have observed 19 20

Ex. xx. 1-17.

(a) The words "those who brought," which in the Authorized Version, and in some ancient versions, are inserted here, are not in the best ancient MSS. (see note on Matt. xix. 13).

- 21 from my youth. Then Jesus beholding him loved him, and said to him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. And he was grieved at that saying, and went away sorrowful; for he was one who had great possessions. Luke xii. 33.
- 22
- 23 Jesus looked round, and said to his disciples, With what difficulty will those who have riches enter the kingdom of God! Job xxxi. 24.
- 24 And the disciples were amazed at his words. But Jesus answered them again and said, Children, how hard it is to enter the kingdom of God!
- 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And they were astonished beyond measure, saying among themselves, Who, then, can be saved? Jesus looked upon them and said, With men it is impossible, but not with God: for with God all things are possible. Gen. xviii. 14.
- 26
- 27
- 28 Peter began to say to him, Lo, we forsook all and followed thee. Jesus said, Verily, I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and the gospel's, but shall receive a hundred-fold now in this time—houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and, in the age to come, eternal life. But many who are first will be last, and the last first. Matt. xx. 16.
- 29
- 30
- 31
- 32 NOW, they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things would happen to him, Luke xviii. 31.
- 33 saying, Behold, we go up to Jerusalem; and the Son of Man will be delivered to the high priests and scribes; and they will condemn him to death, and will deliver him to the Gentiles, and will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise.
- 34
- 35 AND James and John, the sons of Zebedee, went to him, saying to him, Master, we would that thou shouldest do for us whatsoever we

shall ask thee. And he said to them, What 36  
 would ye that I should do for you? They said 37  
 to him, Grant us that we may sit, one at thy  
 right hand and the other at the left hand, in thy  
 glory. But Jesus said to them, Ye know not 38  
 what ye ask; can ye drink of the cup of which I  
 drink? or be baptized with the baptism with  
 which I am baptized? And they said to him, 39  
 We can. Then Jesus said to them, Ye shall in-  
 deed drink of the cup of which I drink; and  
 ye shall be baptized with the baptism with which  
 I am baptized: but to sit at my right hand, or at 40  
 the left hand, is not mine to give, except to those  
 for whom it is prepared. And when the ten 41  
 heard it they began to be displeased with James  
 and John.  
 But Jesus called them to him and said to them, 42  
 Ye know that those who are regarded as rulers  
 over the Gentiles exercise lordship over them;  
 and their great ones exercise authority upon  
 them. But it is not so among you; but whoso- 43  
 ever would become great among you, shall be  
 your minister; and whosoever would be chief 44  
 among you, shall be the servant of all. For even 45  
 the Son of Man has come not to be ministered to,  
 but to minister, and to give his life a ransom in  
 the stead of many.

AND they went to Jericho; and as he was 46  
 going out of Jericho with his disciples and a  
 great multitude, a blind beggar, Bar-timæus  
 (the son of Timæus), was sitting by the way side.  
 And when he heard that it was Jesus the Naza- 47  
 rene, he began to cry out and to say, Jesus, Son  
 of David, have pity on me. And many charged 48  
 him to hold his peace; but he cried a great deal  
 the more, Thou Son of David, have pity on me.  
 Jesus stopped, and said, Call him. And they 49  
 called the blind man, saying to him, Be of good  
 courage, arise; he calleth thee. And he, casting 50  
 away his garment, sprang up and went to Jesus.  
 And Jesus answered and said to him, What 51  
 wouldest thou that I should do to thee? The  
 blind man said to him, Rabboni, that I may re-  
 ceive sight. And Jesus said to him, Go thy 52

way; thy faith hath made thee whole. And immediately he received sight, and followed Jesus in the way.

- 11 1 AND as they drew near to Jerusalem, towards Matt. xxi. 1.  
 2 Bethphage and Bethany at the Mount of Olives,  
 3 he sent two of his disciples, saying to them, Go  
 4 into the village over against you, and as soon as  
 5 ye have entered ye will find a colt tied, whereon  
 6 never man sat; loose it and bring it. And if any  
 7 one say to you, Why do ye that? say, The Lord  
 8 hath need of it, and will send it back hither  
 9 shortly. And they went their way, and found  
 10 a colt tied at a door, outside in the street; and  
 11 they loosed it. And certain of those who stood  
 12 there said to them, What do ye, loosing the colt?  
 13 And they said to them even as Jesus had said;  
 14 and they let the disciples go. And they brought  
 15 the colt to Jesus, and cast their garments on it; Zec. ix. 9.  
 16 and he sat upon the colt. And many spread  
 17 their garments in the way; and others branches,  
 18 cutting them from the fields. And those who  
 19 went before, and those who followed, cried,  
 20 "Hosanna!  
 21 Blessed is he who cometh in the name of the  
 22 LORD;  
 23 Blessed is the kingdom that cometh, the  
 24 kingdom of our father David.  
 25 Hosanna in the highest!" Psa. cxlviii. 1.  
 26 And he went into Jerusalem, to the temple; and  
 27 when he had looked round about upon all  
 28 things, and the eventide had come, he went out  
 29 to Bethany with the twelve.  
 30 ON the morrow, when they had gone out from  
 31 Bethany, he was hungry; and seeing a fig tree  
 32 afar off having leaves, he went to it, if haply he  
 33 might find any fruit thereon; and when he came  
 34 to it, he found nothing but leaves; for it was not  
 35 the time for figs. And he answered and said to  
 36 it, No one eat fruit of thee hereafter for ever.  
 37 And his disciples heard it. Isa. v. 7.  
 38 AND they went on to Jerusalem; and Jesus  
 39 went into the temple, and began to cast out  
 40 those who sold and those who bought in the  
 41 temple; and he overthrew the tables of the Deut. xiv. 25.



moneychangers, and the seats of those who sold doves; and he would not suffer any one to carry 16  
 a vessel through the temple; and he taught, 17  
 saying to them, Is it not written, "My house shall be called a house of prayer for all the nations"?—but ye have made it "a den of robbers." And the high priests and the scribes 18  
 heard it, and sought how they might destroy him; for they feared him, for all the multitude were astonished at his teaching.

Isa. lvi. 7. }  
 Jer. vii. 11. }

Matt. vii. 28.

And when it was evening they went out of the 19  
 city.

Luke xvii. 6.

AND as they passed by in the morning, they 20  
 saw that the fig tree was dried up from the roots. And Peter, calling to remembrance, said to him, 21  
 Rabbi, behold, the fig tree which thou cursedst is withered away. Jesus answered and said to 22  
 them, Have faith in God. Verily, I say to you, 23  
 whosoever shall say to this mountain, "Be thou lifted up, and be thou cast into the sea"; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; so shall it be for him. Therefore I say to you, all things 24  
 whatsoever, for which ye pray and ask, believe that ye received them, and ye shall have them. And when ye stand praying, forgive, if ye have 25  
 aught against any one; that also your Father who is in heaven may forgive you your trespasses (a).

Col. iii. 13.

Matt. xxi. 23.

THEY went again to Jerusalem, and as he was 27  
 walking in the temple, the high priests and the scribes and the elders came to him and said, 28  
 By what authority doest thou these things? or who gave thee this authority to do them? 29  
 Jesus said to them, I will ask you one question; and answer ye me; then I will tell you by what authority I do these things. The baptism of 30  
 John, was it from heaven? or from men? answer me. And they reasoned among themselves 31  
 saying, If we shall say, From heaven, he will say,

Num. xvi. 3.

(a) Some authorities add (v. 26).—"But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."

- 32 Why then did ye not believe him? But shall we say, From men?—they feared the multitude; for, indeed, all men counted John to have been  
 33 a prophet. And they answered and said to Jesus, We do not know. Then Jesus said to them, Neither do I tell you by what authority I do these things. Mark vi. 20.

- 12 1 AND he began to speak to them in parables:—  
 A man planted a vineyard, and set a hedge about it and dug a pit for the wine-press and built a tower, and let it out to husbandmen, and went  
 2 into a far country. And at the season he sent a servant to the husbandmen, that he might receive from them some of the fruits of the  
 3 vineyard. And they took and beat him, and  
 4 sent him away empty-handed. And he sent to them another servant; and him they wounded  
 5 in the head, and shamefully treated. And he sent another; and him they killed, and many  
 6 others—beating some, and killing some. One yet he had, a beloved son; him he sent last to them, saying, "They will reverence my son."  
 7 But those husbandmen said among themselves, "This is the heir, come let us kill him, and the  
 8 inheritance will be ours." And they took him and killed him, and cast him out of the vineyard. Isa. v. 1.  
 9 What will the owner of the vineyard do? He will come and destroy those husbandmen, and  
 10 will let the vineyard to others. Have ye not read this scripture, Neh. ix. 30.  
 "The stone which the builders rejected,  
 The same became the head of the corner.  
 11 This is the LORD's doing,  
 And it is marvellous in our eyes"?"  
 12 And they sought to lay hold on him, but feared Heb. xiii. 12.  
 the multitude; for they knew that he had Isa. v. 5.  
 spoken the parable against them. And they Psa. cxviii. 22.  
 left him and went their way.
- 13 AND they sent to him certain of the Pharisees Matt. xxii. 15  
 and of the Herodians to entrap him by his talk.  
 14 And they went and said to him, Master, we know that thou art true, and carest not for any man; for thou regardest not the person of men,

- Matt. xvii. 25. but teachest the way of GOD in truth; Is it  
lawful to give tribute to Cæsar, or not? Should 15  
we give, or should we not give? But he, know-  
ing their hypocrisy, said to them, Why tempt ye  
me? Bring me a denarius, that I may see it.  
And they brought it. He said to them, Whose 16  
is this image, and whose the superscription?  
They said to him, Cæsar's. Then Jesus said to 17  
them, Render to Cæsar the things which are  
Cæsar's, and to GOD the things which are GOD's.  
And they marvelled at him.
- THEN came to him the Sadducees, (who say 18  
that there is no resurrection,) and they asked  
him: Master, Moses wrote for us, that if a man's 19  
brother die, and leave his wife, and leave no  
child, his brother should take the wife, and  
raise up issue unto his brother. There were 20  
seven brothers; and the first took a wife and  
dying left no issue. And the second took her, and 21  
died, without leaving any issue; and the third like-  
wise. And the seven left no issue; last of all the 22  
woman also died. In the resurrection, when they  
rise, of which of them will she be the wife? for 23  
the seven had her as wife. Jesus said to them, 24  
Is not this why ye err, that ye know neither the  
Scriptures, nor the power of GOD? For, once 25  
they have risen from the dead, they neither  
marry nor are given in marriage; but are as  
angels in heaven. Now, as to the point of the 26  
dead rising, have ye not read in the book of  
Moses, at The Bush (a), that GOD spoke to him,  
saying, "I am the GOD of Abraham, and the GOD 27  
of Isaac, and the GOD of Jacob"? He is a GOD,  
not of dead men, but of living; ye do greatly  
err.
- AND one of the scribes came near, and, hav- 28  
ing heard them reasoning together, and perceiv-  
ing that he had answered them well, asked him,  
What commandment is the first of all things?  
Jesus answered, The first is, "Hear, O Israel; 29  
the LORD our GOD is one LORD; and thou shalt 30  
love the LORD thy GOD with all thy heart, and  
with all thy soul, and with all thy mind, and

(a) *i.e.* that part of the book of Exodus.

- 31 with all thy strength." The second is this,  
 "Thou shalt love thy neighbour as thyself." Lev. xix. 18.  
 There is no commandment greater than these.
- 32 The scribe said to him, Of a truth, Master, thou  
 hast well said; He is one, and there is no other; Deut. iv. 39.
- 33 and to love Him with all the heart, and with all  
 the understanding, and with all the strength,  
 and to love one's neighbour as oneself, is far  
 more than all whole burnt-offerings and sacri- 1 Sam. xv. 22.  
 fices. And when Jesus perceived that he  
 answered discreetly, he said to him, Thou art  
 not far from the kingdom of God. And no one  
 after that durst ask him any question.
- 35 .BUT Jesus answered and said, while he taught  
 in the temple, How say the scribes that the
- 36 Christ is the Son of David? David himself said  
 by the Holy Spirit,  
 "The Lord said to my Lord,  
 Sit thou at My right hand,  
 Until I put thine enemies beneath thy feet." Psa. cx. 1.
- 37 David himself called him Lord; whence then is  
 he his son?  
 And the common people (a) heard him gladly. Matt. xxiii 3.
- 38 And he said in his teaching, Beware of the  
 scribes, who like walking about in long robes,  
 39 and salutations in the market-places, and the  
 front seats in the synagogues, and the best  
 40 places at feasts; who devour widows' houses, and  
 for a pretence make long prayers; these will  
 receive greater condemnation.
- 41 AND he sat over against the treasury, and  
 beheld how the multitude cast money into the  
 treasury; and many who were rich cast in much.
- 42 And there came a poor widow, and she threw in 2 Cor. viii. 2.  
 43 two mites (which make a penny). And he  
 called to him his disciples and said to them,  
 Verily, I say to you, this poor widow cast in  
 more than all those who are casting into the
- 44 treasury. For they all cast in out of their abund- 1 Chron. xxix 3.  
 ance; but she out of her penury cast in all that  
 she had, even all her living.

**13** 1 AS he went out of the temple, one of his dis-  
 ciples said to him, Master, see, what stones and

(a) *Gr.* the great multitude, "the masses."

what buildings! And Jesus said to him, Seest thou these great buildings? there will not be left one stone upon another which will not be thrown down. 2

AND as he was sitting on the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately, Tell us, when will these things be? and what will be the sign when all these things are about to be fulfilled? 3 4

Jer. xxix. 8. But Jesus began to say to them, Take heed lest any one deceive you; many will come in my name, saying, I am he; and will deceive many. And when ye shall hear of wars and rumours of wars, be not troubled; these things must come to pass; but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in divers places; there will be famines. 5 6 7 8

These are the beginning of sorrows.

Matt. x. 17. But take heed to yourselves; they will deliver you up to councils; and ye will be beaten in synagogues; and ye will be brought before rulers and kings for my sake, for a testimony to them. 9

Matt. xxviii. 19. And the gospel must first be preached to all nations. And when they shall deliver you up and lead you away, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for ye are not the speakers, but the Holy Spirit speaks. And brother will betray brother to death, and the father his child; and children will rise up against their parents, and put them to death. And ye will be hated by all men for my name's sake. 10 11 12 13

But he who endureth to the end will be saved.

Dan. viii. 13. }  
Dan. ix. 27. }  
Dan. xi. 31. }  
Dan. xii. 11. }  
But when ye shall see the abomination of desolation standing where it ought not to be—let him who readeth understand—then let those who are in Judæa flee to the mountains; let him who is on the housetop not go down, neither enter to take any thing out of his house; and let him who is in the field not turn back to take up his garment. 14 15 16

But alas for those who are with child, and for 17

- 18 those who give suck in those days! And pray ye  
 19 that it be not in the winter. For in those days  
 there will be tribulation, such as, from the  
 beginning of the creation which God created,  
 never has been until now, nor ever will be again. Dan. xii. 1.
- 20 And unless the LORD had shortened those days,  
 no flesh would be saved.  
 But, for the sake of the elect, whom He  
 chose, He shortened the days.
- 21 And then if any one shall say to you, "Lo! Luke xvii. 23.  
 here is the Christ"; "Lo! there"; believe it not;  
 22 but false Christs and false prophets will arise,  
 and will show signs and wonders, to seduce, if it  
 23 were possible, even the elect. But take heed;  
 I have foretold you all things.
- 24 But in those days, after that tribulation, the  
 sun will be darkened, and the moon will not give Dan. xii. 1.  
 25 her light. And the stars will fall from the Joel iii. 15.  
 heavens, and the powers which are in the  
 26 heavens will be shaken. And then men will see  
 the Son of Man coming in the clouds with great Mark xiv. 62.  
 power and glory.
- 27 And then he will send the angels, and will  
 gather the elect from the four winds, from the  
 utmost part of the earth to the utmost part of  
 the heavens.
- 28 Now learn from the fig tree its parable: When  
 its branch has now become tender, and putteth  
 29 forth leaves, ye know that summer is near; So,  
 in like manner, when ye shall see these things  
 coming to pass, know ye that it is nigh, at the  
 30 doors. Verily, I say to you, this generation will  
 not pass away till all these things have come to  
 31 pass. The heavens and the earth will pass away;  
 but my words will not pass away. Isa. xl. 8.
- 32 But of that day or hour no one knoweth; not  
 even the angels in heaven know, neither knoweth  
 the Son, but the Father only.
- 33 Take heed, be wakeful; for ye know not when Luke xii. 40.  
 34 the time is. For it is as a man taking a far  
 journey, who left his house, and gave authority  
 to his servants, to each man his work, and com-  
 35 manded the porter to watch. Watch ye there-  
 fore; for ye know not when the master of the Matt. xxv. 5.  
 house cometh, at evening, or at midnight, or at

the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say to you I say to all, Watch. 36 37

AFTER two days was the feast of the Passover and of unleavened bread; and the high priests and scribes were seeking how they might take Jesus by subtilty, and put him to death. For they said, "Not during the feast, lest there be a tumult of the people." 1 14 2

Matt. xxvi. 6.

AND while he was in Bethany in the house of Simon the leper, as he was reclining at table, there came a woman having an alabaster cruse of ointment of spikenard very precious; she broke the cruse, and poured the ointment on his head. And there were some who had indignation among themselves—"Why was this waste made of the ointment? for this ointment might have been sold for more than three hundred shillings (a), and given to the poor." And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could; she hath been beforehand in anointing my body for the burial. And verily, I say to you, wheresoever the gospel shall be preached throughout the whole world, this also which she hath done will be told for a memorial of her. 3 4 5 6 7 8 9

Deut. xv. 11.

Luke xxii. 3.

AND Judas Iscariot, who was one of the twelve, went to the high priests to betray him to them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. 10 11

Ex. xii. 8.

AND on the first day of unleavened bread (when they used to sacrifice the Passover), his disciples said to him, Where wouldst thou that we go and make ready that thou mayest eat the Passover? And he sent two of his disciples and said to them, Go into the city, and there will meet you a man carrying a pitcher of water; follow him. And where he goeth in, say ye to 12 13 14

Heb. ix. 13.

(a) *Or* denarii. (See Matt. xviii. 28.)

- the householder, "The Master saith, Where is my  
 15 guest-chamber, in which I am to eat the Pass-  
 over with my disciples?" And he will show  
 16 you a large upper-room, furnished and prepared;  
 and there make ye ready for us. And the dis-  
 ciples went forth and came into the city, and  
 found as he had said to them; and they made  
 ready the Passover. John xvi. 4.
- 17 ' And when it was evening he went, together  
 18 with the twelve. And as they sat at table and  
 were eating, Jesus said, Verily, I say to you, one  
 of you will betray me, even he who eateth with  
 19 me. They began to be sorrowful, and to say to  
 20 him one by one, Is it I? And he said to them,  
 It is one of the twelve; he who dippeth with me  
 21 in the dish. For the Son of Man indeed goeth,  
 as it is written of him: but alas for that man by  
 whom the Son of Man is betrayed! good were  
 it for that man if he had not been born. Matt. xviii. 6.
- 22 AND as they were eating, Jesus took bread,  
 and blessed, and broke, and gave to them, and  
 23 said, Take ye; this is my body. And he took a  
 cup, and gave thanks, and gave it to them; and  
 24 they all drank from it. And he said to them,  
 This is my blood of the covenant, the blood  
 25 shed for many. Verily, I say to you, I shall drink  
 of the fruit of the vine no more, until that day  
 when I drink it new in the kingdom of God.  
 26 When they had sung a hymn, they went out to  
 the Mount of Olives. 1 Cor. x. 1.
- 27 AND Jesus said to them, All ye will fall away;  
 for it is written, "I will smite the shepherd, and  
 28 the sheep will be scattered." Howbeit, after  
 I have risen, I will go before you into Galilee.  
 29 But Peter said to him, Even if all should fall  
 30 away, yet will not I. And Jesus said to him,  
 Verily, I say to thee, this day, even in this night,  
 before the cock crow twice, thou wilt disown me  
 31 thrice. But Peter went on speaking vehemently,  
 If I must die with thee, I will in nowise disown  
 thee. Much the same also said they all.
- 32 AND they went to a plot called Gethsemane; Matt. xxvi 36.  
 and Jesus said to his disciples, Sit ye here, while  
 33 I pray. And he took with him Peter, and James,



- and John, and began to be greatly amazed, and  
 full of heaviness; and he said to them, My soul is  
 exceedingly sorrowful, even unto death; tarry  
 ye here, and watch. Then he went forward a  
 little, and fell on the ground, and prayed that, if  
 it were possible, the hour might pass from him.  
 And he said, Abba, Father, all things are possible  
 with Thee; take away this cup from me; never-  
 theless not as I will, but as Thou wilt.
- And he came and found them sleeping, and  
 said to Peter, Simon, sleepest thou? couldest  
 thou not watch one hour? Watch and pray,  
 that ye enter not into temptation. The spirit  
 indeed is willing, but the flesh is weak. Again  
 he went away and prayed, saying the same  
 words. And when he came again he found  
 them asleep, for, their eyes were heavy, neither  
 knew they what to answer him. He came the  
 third time, and said to them, Sleep on now, and  
 take your rest! It is enough; the hour has  
 come; behold, the Son of Man is being betrayed  
 into the hands of sinners. Arise; let us be  
 going; lo, he who betrayeth me is at hand.
- AND immediately while he was yet speaking,  
 there came Judas, one of the twelve, and with  
 him a multitude from the high priests and  
 scribes and elders, with swords and staves.  
 Now, he who betrayed him had given them a  
 token, saying, Whomsoever I shall kiss, that is  
 he; take him and lead him away safely. And  
 he went straightway to Jesus, and said, Rabbi!  
 and kissed him eagerly. And they laid their  
 hands on him, and took him. And one of those  
 who stood by drew his sword, and smote the  
 servant of the High Priest, and cut off his ear.  
 Jesus answered and said to them, Ye have come  
 out as against a robber, with swords and with  
 staves, to take me. I was daily with you in the  
 temple, teaching, and ye took me not. But *this*  
*is done* that the Scriptures may be fulfilled.  
 Then they all forsook him, and fled.
- And there followed him a young man, having  
 a linen cloth cast about his naked body; and  
 they laid hold of him; but he left the linen cloth,  
 and fled away naked.

John xii. 27.

Heb. v. 7.

Rom. vii. 18.

Matt. xxvi. 47.

Luke vi. 46.

Psa. xxii. 1. }  
Isa. liii. 3. }

- 53 And they led Jesus away to the High Priest; and all the high priests and the elders and the scribes were assembled. And Peter had followed him at a distance, even inside, into the court of the High Priest; and he was sitting in the fire-light with the officers, and warming himself. Matt. xxvi. 57.
- 54
- 55 Now, the high priests and all the council sought for witness against Jesus to put him to death; but found none. For many bore false witness against him, but their testimony agreed not. And certain men stood up and bore false witness against him, saying, We heard him say, "I will destroy this sanctuary which was made by hands, and within three days I will build another made without hands." But neither in this did their witness agree. Mark xv. 29.
- 56
- 57
- 58
- 59
- 60 And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it that these testify against thee? But Jesus held his peace and answered nothing. Again, the High Priest asked him, and said, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of the heavens. Then the High Priest rent his clothes, and said, What further need have we of witnesses? Ye heard the blasphemy; what think ye? Psa. xxxix. 9.
- 61
- 62
- 63
- 64
- 65 And they all condemned him to be deserving of death. And some began to spit on him, and to cover his face and buffet him and to say to him, Prophecy! And the servants struck him with the palms of their hands. Dan. vii. 13.
- 66
- 67
- 68
- 69
- 70
- 71
- AND while Peter was below in the court, there came one of the maids of the High Priest; and when she saw Peter warming himself she looked upon him and said, Thou also wast with Jesus the Nazarene. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch. And the maid saw him, and began to say again to those who stood near, This is one of them. And he denied it again. A little later, those who stood by said to Peter, Surely thou art one of them; for thou also art a Galilæan. But he began to curse, and Isa. xxxvii. 1.
- Matt. xxvi. 59.
- Mark xv. 19.
- Acts ii. 7.

to swear, I know not this man of whom ye speak.  
 And immediately a cock crew the second time. 72  
 And Peter called the word to mind, how Jesus  
 had said to him, Before the cock crow twice,  
 thou wilt disown me thrice. And when he  
 thought thereon, he wept.

2 Cor. vii. 10.

AND as soon as it was morning the high 1 15  
 priests and the whole council arranged a con-  
 sultation with the elders and scribes, and  
 bound Jesus, and carried him away, and de-  
 livered him to Pilate. And Pilate asked him, 2  
 Art thou the king of the Jews? And he answer-  
 ing said to him, Thou sayest truly. And the 3  
 high priests were accusing him of many things.  
 And Pilate again questioned him, saying, 4  
 Answerest thou nothing? behold of how many  
 things they accuse thee! But Jesus still an- 5  
 swered nothing; so that Pilate marvelled.

Isa. liii. 7. }  
 John xix. 9. }

Now, at the Feast he used to release to them 6  
 one prisoner, whomsoever they begged of him.  
 And there was the man called Barabbas, who 7  
 lay bound with those who had made insurrection,  
 men who had committed murder in the insur- 8  
 rection. And the multitude went up and began  
 to ask Pilate to do as he was wont to do for them.  
 But Pilate answered them, saying, Would ye 9  
 have me release unto you the king of the Jews?  
 (For he began to see that for envy the high 10  
 priests had delivered him.) But the high priests 11  
 stirred up the multitude, that he should rather  
 release Barabbas to them.

Pro. xxvii. 4.

And Pilate answered and said again to them, 12  
 What shall I do then unto him whom ye call the  
 king of the Jews? And they cried out again, 13  
 Crucify him! But Pilate said to them, Why,  
 what evil hath he done? And they cried out  
 vehemently, Crucify him! So Pilate, wishing 15  
 to content the multitude, released Barabbas to  
 them; and after he had scourged Jesus, he de-  
 livered him to be crucified.

Isa. liii. 9.

Matt. xxvii. 27

THEN the soldiers led him away inside the 16  
 court, which is the palace, and called together  
 the whole band. And they clothed him with 17  
 purple; and plaited a crown of thorns, and put it

- 18 on him. And they began to salute him, Hail,  
 19 King of the Jews! Then they smote him on the Mark xiv. 65.  
 head with a reed, and spat upon him, and bowing  
 20 their knees, worshipped him. And when they  
 had mocked him, they took the purple off him,  
 and put on him his garments, and led him out  
 21 to crucify him. And to carry his cross, they  
 impressed a passer-by, who was coming from  
 the country, Simon of Cyrene—the father of  
 Alexander and Rufus.  
 22 And they brought Jesus to the place Golgotha,  
 (which is, being interpreted, Place of a Skull), Luke xxiii. 33.  
 23 and offered him wine mingled with myrrh; but  
 24 he received it not. And they crucified him,  
 and divided his garments, casting lots upon them  
 25 to see what each should take. And when they  
 26 crucified Jesus it was the third hour. And  
 above him was written the inscription of the  
 charge against him,

### The King of the Jews.

- 27 And with him they crucified two robbers; one Isa. liii. 12.  
 at his right hand, and the other at his left (*a*).  
 29 And those who passed by railed on him,  
 wagging their heads, and saying, Ah! thou who  
 destroyest the sanctuary and buildest it in Mark xiv. 58.  
 30 three days, come down from the cross and save  
 31 thyself. Likewise also the high priests spoke  
 mockingly among themselves with the scribes,  
 saying, He saved others; himself he cannot  
 32 save; let the Christ the king of Israel come down  
 now from the cross, that we may see and believe. Rom. iii. 3.  
 And those who were crucified with him reviled  
 33 him. And when it was the sixth hour, darkness  
 came over the whole land, until the ninth hour.  
 34 And at the ninth hour Jesus cried with a  
 loud voice, **Eloi, Eloi, lama sabachtani?**  
 (which is, being interpreted, My God, My God,  
 35 why didst Thou forsake me?) And some of  
 those who stood by, when they heard it, said, Lo!  
 36 he calleth for Elijah. And one ran and filled a

(*a*) Most of the ancient MSS. of this Gospel omit v. 28.  
 "And the scripture was fulfilled which saith, And he was  
 numbered with the transgressors."

sponge with vinegar, and having put it on a reed,  
 gave him to drink, saying, Let alone, let us see  
 whether Elijah will come to take him down.  
 Then Jesus uttered a loud cry, and gave up his  
 spirit. And the veil of the sanctuary was rent  
 into two parts from the top to the bottom.  
 And the centurion who was standing by, facing  
 him, when he saw that Jesus so gave up his  
 spirit, said, Truly this man was a son of God.  
 And, looking on from afar, there were also  
 some women; among whom were Mary the  
 Magdalene, and Mary the mother of James the  
 less and of Joseph, and Salome—those who  
 when he was in Galilee, followed him and  
 ministered to him; also many other women who  
 had come up with him to Jerusalem.  
 And the evening having now come, as it was  
 the Preparation (that is, the Sabbath-eve),  
 Joseph of Arimathæa, a councillor of honourable  
 estate who himself also was waiting for the  
 kingdom of God, went in boldly to Pilate, and  
 asked for the body of Jesus. And Pilate won-  
 dered whether he were already dead; and,  
 calling to him the centurion, he asked him  
 whether Jesus had been any while dead. And  
 when he knew it from the centurion, he granted  
 the body to Joseph. And Joseph bought fine  
 linen, and took him down, and wrapped him in  
 the linen, and laid him in a tomb which had been  
 hewn out of the rock, and rolled a stone to the  
 door of the tomb. And Mary the Magdalene  
 and Mary the mother of Joseph saw where he  
 was laid.

WHEN the Sabbath was past, Mary the  
 Magdalene, and Mary the mother of James, and  
 Salome, bought spices, that they might go and  
 anoint him. And very early on the first day of  
 the week, when the sun had risen, they went to  
 the tomb. And they were saying among them-  
 selves, Who will roll away the stone for us from  
 the door of the tomb? And as they looked up,  
 they saw that the stone was rolled back, for it  
 was exceedingly great. And entering the tomb,

- they saw sitting at the right side a young man clothed in a white robe; and they were affrighted.
- 6 But he said to them, Be not affrighted; ye seek Psa. lxxi. 20.  
Jesus the Nazarene, who was crucified; he has risen; he is not here; behold, the place where
- 7 they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there ye will see him, even as he said
- 8 to you. And they went out, and fled from the tomb, for they trembled and were amazed; and they said nothing to any one, for they were afraid.
- 9 (a) NOW when he had risen, early on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven evil
- 10 spirits. And she went to those who had been with him, and told them as they mourned and
- 11 wept. But they, when they heard that he was alive and had been seen by her, believed not. Luke xxiv. 25.
- 12 After that, he appeared in a different form to two of them, as they walked and were going into
- 13 the country. And they went and told it to the others; and these believed them not.
- 14 AFTERWARDS he appeared to the eleven as they sat at table, and he upbraided them with their unbelief and hardness of heart, because they
- 15 believed not those who had seen him after he had risen. And he said to them, Go ye into all the
- 16 world, and preach the gospel to the whole Rom. x. 18.  
creation. He who believeth and is baptised will be saved; but he who believeth not will be con-
- 17 demned. And these signs will follow those who believe: In my name they will cast out evil
- 18 spirits, and will speak in new tongues; they will take up serpents; and if they drink any deadly
- 19 poison, it will not hurt them; they will lay hands on the sick and they will recover. Acts xxviii. 3.
- 19 So then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat Luke xxiv. 51.

(a) Verses 9-20 are missing from two of the oldest MSS., the *Codex Sinaiticus* and the *Codex Vaticanus*, but are found in most of the others.

down at the right hand of God. And they went 20  
forth, and preached everywhere, the Lord work-  
ing with them, and, by the signs which followed,  
confirming the word. (a)

(a) Some authorities give (instead of verses 9-20) the following ending to this Gospel:—"Now all things which were commanded to Peter's companions, they set forth concisely. And afterwards Jesus himself sent by their hands, from east even to west, the holy and incorruptible preaching of the eternal salvation."

# THE GOSPEL ACCORDING TO LUKE

- 1 **F**ORASMUCH as many have undertaken to  
draw up a narrative of those things which  
2 are most surely believed (a) among us, even as  
they were delivered to us by those who from the  
beginning were eyewitnesses and ministers of  
3 the word; it seemed good to me also, having  
accurately traced all things from the beginning,  
to write for thee an orderly account, most excel-  
4 lent Theophilus, that thou mayest know the  
certainty concerning those things wherein thou  
wast instructed.
- 5 **T**HERE was in the days of Herod, king of  
Judæa, a certain priest named Zachariah, of the  
course of Abijah; and he had a wife of the  
daughters of Aaron, and her name was Elisabeth.  
6 Both were righteous before GOD, walking  
blameless in all the commandments and ordin-  
7 ances of the LORD. But they had no child,  
because Elisabeth was barren, and both were  
advanced in years.
- 8 Now, while he executed the priest's office  
before GOD in the order of his course, his lot,  
9 according to the custom of the priest's office,  
was to burn incense when he went into the  
10 sanctuary of the LORD. And all the multitude  
of the people were praying outside at the hour of  
11 incense. Then there appeared to him an angel  
of the LORD standing at the right side of the altar  
12 of incense. And when Zachariah saw him, he  
13 was startled, and fear fell upon him. But the  
angel said to him, Fear not, Zachariah; for thy  
prayer has been heard; and Elisabeth thy wife  
will bear thee a son, and thou shalt call his name  
14 John. And thou shalt have joy and gladness;

John xv. 27.

Acts i. 1.

Matt. ii. 1.

1 Chr. xxiv. 10.

Gen. vii. 1.

Ex. xxx. 7.

Lev. xvi. 17.

Ex. xxx. 1.

Luke i. 60.

(a) Or have been fulfilled.



and many will rejoice at his birth. For he will  
 Luke vii. 28. be great before the LORD, and will drink neither  
 wine nor strong drink; and, even from his  
 mother's womb, he will be filled with the Holy  
 Spirit. And many of the children of Israel he  
 will turn to the LORD their GOD. And he will go  
 Mal. iv. 5. before Him in the spirit and power of Elijah, to  
 turn the hearts of the fathers to the children, and  
 the disobedient to the prudence of the just; to  
 make ready a people prepared for the LORD.  
 Gen. xvii. 17. And Zachariah said to the angel, Whereby shall  
 I know this? for I am an old man, and my wife  
 is advanced in years. The angel answering  
 Dan. viii. 16. said to him, I am Gabriel, and stand in the  
 presence of God; and I am sent to speak to thee,  
 and to tell thee these glad tidings. And, behold,  
 Eze. iii. 26. thou shalt keep silence, and not be able to speak,  
 until the day when these things come to pass;  
 because thou didst not believe my words, which  
 will be fulfilled in their season.

And the people were waiting for Zachariah  
 and marvelling that he tarried in the sanctuary.  
 And when he came out, he could not speak to  
 them; and they perceived that he had seen a  
 vision in the sanctuary; and he was making  
 signs to them, and remained dumb. And when  
 the days of his ministration had been accom-  
 plished, he departed to his own house.

After those days his wife Elisabeth conceived,  
 and secluded herself five months, saying, Thus  
 Gen. xxx. 23. hath the LORD dealt with me in the days wherein  
 He looked on me to take away my reproach  
 among men.

BUT in the sixth month the angel Gabriel was  
 sent from God, to a city of Galilee called Naza-  
 reth, to a virgin who was betrothed to a man  
 named Joseph, of the house of David; and the  
 virgin's name was Mary. And he came in unto her,  
 and said, Hail! thou who art highly favoured;  
 Dan. ix. 23. the LORD is with thee (a). And she was much  
 startled at the saying, and reasoned in herself  
 what manner of salutation this could be.

(a) Some MSS. add:—"Blessed art thou among women."

- 30 And the angel said to her, Fear not, Mary;  
 31 for thou hast found favour with GOD. And thou  
 shalt conceive, and bear a son; and thou shalt  
 32 call his name JESUS. He shall be great, and  
 shall be called, Son of the HIGHEST; and the  
 LORD GOD will give to him the throne of his  
 33 father David; and he will reign over the house of  
 Jacob for ever; and of his kingdom there will be  
 34 no end. And Mary said to the angel, How shall  
 this be, seeing that I know not a man?  
 35 And the angel answered and said to her, The  
 Holy Spirit will come upon thee; and the power  
 of the HIGHEST will overshadow thee; therefore  
 also the holy Being which shall be born shall be  
 36 called, Son of GOD. And, behold, thy kins-  
 woman Elisabeth also hath conceived a son in  
 her old age; and this is the sixth month with  
 37 her who was called barren. For with GOD  
 38 nothing will be impossible. And Mary said,  
 Behold the handmaid of the LORD; be it unto  
 me according to thy word. And the angel  
 departed from her. Isa. vii. 14.  
Mic. iv. 1.  
Mark i. 1.  
Psa. cxvi. 7.
- 39 AND Mary arose in those days and went into  
 the hill country with haste, to a city of Judah;  
 40 and entered the house of Zachariah, and saluted  
 41 Elisabeth. And when Elisabeth heard the  
 salutation of Mary, the babe leaped in her womb;  
 and Elisabeth was filled with the Holy Spirit;  
 42 and spoke out with a loud cry, and said, Blessed  
 art thou among women, and blessed is the fruit  
 43 of thy womb. And whence is this to me, that  
 the mother of my Lord should come to me?  
 44 For, lo, as soon as the voice of thy salutation  
 came to my ears, the babe leaped in my womb  
 45 for joy. And blessed is she who believed that  
 there will be a fulfilment of those things which  
 were told her from the Lord. Josh. xxi. 9.  
Jud. v. 24.
- 46 And Mary said,  
 My soul doth magnify the Lord,  
 47 And my spirit hath rejoiced in GOD my  
 Saviour. 1 Sam. ii. 1.
- 48 For He regarded the low estate of His hand-  
 maiden;

- For, behold, henceforth all generations will  
call me blessed.
- Gen. xvii. 1. For He who is Mighty hath done for me 49  
great things;  
And holy is His name.  
And His mercy is unto generations and 50  
generations  
Upon those who fear Him.  
He hath showed strength with His arm, 51  
He hath scattered the proud in the imagina-  
tion of their heart.  
He hath put down mighty men from their 52  
thrones  
And exalted those of low degree.  
The hungry He hath filled with good things, 53  
And the rich He hath sent away empty-  
handed.  
He hath helped Israel his servant, 54  
That, even as He spoke to our fathers, 55  
He may for ever remember mercy  
Unto Abraham and his seed.  
And Mary abode with her about three months, 56  
and returned to her own house.
- BUT, for Elisabeth, the time for her to be de- 57  
livered was come; and she brought forth a son.  
And her neighbours and her kinsfolk heard that 58  
the LORD had magnified His mercy towards her;  
and they rejoiced with her.  
And on the eighth day they came to circum- 59  
cise the child; and they would have called him  
by his father's name, Zachariah. And his mother 60  
answered and said, Not so; he shall be called  
John. And they said to her, There is none of 61  
thy kindred who is called by that name. And 62  
they made signs to his father, What would he  
have him called? And he asked for a writing- 63  
tablet, and wrote, John is his name. And they  
all marvelled. And immediately his mouth and 64  
his tongue were set free, and he began to speak,  
praising GOD. And fear came on all who dwelt 65  
round about them. And these sayings were  
noised abroad in all the hill country of Judæa;  
and all who heard them laid them up in their 66  
hearts, saying, What then will this child be?
- 1 Tim. vi. 15. }  
Rev. iv. 4. }  
1 Sam. ii. 7.  
Gen. xxii. 15.  
Mic. vii. 20.  
Luke i. 14.  
Luke i. 13.

- For the hand of the LORD was also with him,  
 67 And his father Zachariah was filled with the  
 Holy Spirit, and prophesied, saying,  
 68 Blessed be the LORD, the GOD of Israel, Isa. viii. 18.  
 For He hath visited and wrought redemp-  
 tion for His people,  
 69 And hath raised up a horn of salvation for  
 us  
 In the house of His servant David;  
 70 As He spoke from the beginning of the world  
 Through the mouth of His holy prophets, Jer. xxiii. 5.  
 71 That we should be saved from our enemies,  
 And from the hand of all who hate us;  
 72 To deal mercifully with our fathers,  
 And to remember His holy covenant.,  
 73 The oath which He swore to our father Gen. xxii. 16.  
 Abraham;  
 74 That He would grant to us,  
 That we being delivered out of the hands of  
 enemies,  
 Might serve Him without fear,  
 75 In holiness and righteousness before Him; Tit. ii. 12.  
 All our days.  
 76 And thou, child, shalt be called the prophet  
 of the HIGHEST;  
 For thou shalt go before the face of the LORD  
 To make ready His ways;  
 77 To give knowledge of salvation to His Acts v. 31.  
 people  
 In the remission of their sins,  
 78 Through the tender mercy of our GOD;  
 Whereby the dayspring from on high shall  
 visit us,  
 79 To give light to those who sit in darkness Isa. ix. 2.  
 And the shadow of death,  
 To guide our feet into the way of peace.
- 80 And the child grew, and became strong in spirit,  
 and was in the deserts till the day of his showing  
 to Israel.

- 2 1 NOW, it came to pass in those days, that  
 there went forth a decree from Cæsar Augustus,  
 2 that all the world (a) should be enrolled. (This  
 first enrolment was made when Cyrenius (b) was

(a) Or empire.

(b) Or Quirinius.

- governor of Syria.) And all went to be enrolled, each to his own city. And Joseph went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, (because he was of the house and lineage of David;) to be enrolled, together with Mary his betrothed, who was great with child. And while they were there, the days for her to be delivered were fulfilled. And she brought forth her firstborn son, and wrapped him in swaddling clothes; and laid him in a manger (a), because there was no room for them in the inn.
- Now, there were in the same country shepherds abiding in the open country, and keeping watch over their flock by night. And an angel of the LORD came upon them, and the glory of the LORD shone round about them, and they were greatly afraid; but the angel said to them, Fear not! for, behold, I bring you good tidings of great joy, which will be to all people. For unto you hath been born this day, in the city of David, a Saviour, who is Christ, the Lord. And this will be a sign to you; ye will find a babe wrapped in swaddling clothes and lying in a manger (a). And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- In the highest, Glory to God;  
And on earth, peace among men of goodwill (b).
- And when the angels had gone away from them into heaven, the shepherds said to each other, Let us now go even to Bethlehem, and see this thing which has come to pass, which the LORD made known to us. So they went with haste, and found both Mary and Joseph, with the babe lying in the manger (a). And when they had seen it, they made known the saying which had been told them concerning this child. And all who heard it wondered at those things which were told them by the shepherds. But Mary treasured all these sayings, pondering

(a) *Gr.* stall, as in Luke xiii. 15.(b) *Or* And on earth peace, goodwill among men.

- 20 them in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, even as it had been told them.
- 21 AND when the eight days for his circumcision had been completed, he was named JESUS; which name was given by the angel before he was conceived in the womb. Lev. xii. 3.
- 22 AND when the days of their purification according to the Law of Moses had been completed, they brought the child to Jerusalem, to present him to the LORD; (as it is written in the Law of the LORD, "Every male that openeth the Ex. xiii. 2.
- 23 womb shall be called holy to the LORD";) and to present a sacrifice according to that which is Lev. xii. 8.
- 24 said in the Law of the LORD, "A pair of turtle-doves, or two young pigeons."
- 25 Now, there was in Jerusalem a man whose name was Symeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been made known to him by the Holy Spirit, that he should not see death before he had seen
- 26 the Lord's Christ. And, in the Spirit, he went into the temple; and when the parents brought in the child Jesus to do for him according to the
- 27 custom of the Law, Symeon took him into his arms, and blessed God, and said,
- 28 Now, Lord, Thou art letting Thy servant de- Gen. xlv. 30.
- 29 part  
 In peace, according to Thy word;
- 30 For mine eyes have seen Thy salvation,
- 31 Which Thou didst prepare before the face of  
 all peoples;
- 32 A light for a revelation to the Gentiles,  
 And a glory to Thy people Israel.
- 33 And his father and his mother marvelled at those Isa. viii. 14.
- 34 things which were spoken concerning him. And Symeon blessed them, and said to Mary his mother, Behold, this child is set for the fall and the rising of many in Israel; and for a sign
- 35 which will be spoken against—yea, a sword will John xix. 25.  
 pierce through thy own soul also—that the thoughts of many hearts may be revealed.

- And there was one Hannah, a prophetess, 36  
 daughter of Phanuel, of the tribe of Asher; she  
 was of a great age, and had lived with a hus-  
 band seven years from her virginity, and had 37  
 been a widow even for (a) four score and four  
 years; and she departed not from the temple,  
 but served with fastings and prayers night and 38  
 day. And coming up at that very hour, she  
 gave thanks to God, and spoke of him to all  
 those who were looking for the redemption of  
 Jerusalem (b).
- AND when they had performed all things ac- 39  
 cording to the Law of the LORD, they returned  
 into Galilee, to their own city Nazareth. And  
 the child grew and became strong, being filled 40  
 with wisdom; and the grace of God was upon  
 him.
- NOW, his parents used to go to Jerusalem 41  
 every year at the feast of the Passover. And 42  
 when he was twelve years of age, and they went  
 up according to the custom of the feast, and had 43  
 completed the days, the boy Jesus, while they  
 were returning, tarried behind in Jerusalem; and  
 his parents knew it not. But they, thinking 44  
 him to be in the company, went a day's journey,  
 and sought for him among their kinsfolk and  
 acquaintance. And, as they found him not, 45  
 they returned to Jerusalem, seeking him. And 46  
 after three days they found him in the temple,  
 sitting in the midst of the teachers, both hearing  
 them, and asking them questions. And all who 47  
 heard him were amazed at his understanding  
 and answers.
- But when they saw him, they were aston- 48  
 ished; and his mother said to him, Son, why  
 didst thou treat us so? behold, thy father and I  
 are seeking thee sorrowing. And he said to 49  
 them, How is it that ye sought me? Knew ye  
 not that I must be about my Father's business?  
 And they understood not the saying which he 50  
 spoke to them. And he went down with them 51

(a) Or unto.

(b) Or who in Jerusalem were looking for redemption.

and came to Nazareth, and was subject to them.

And his mother kept all the sayings in her heart. Dan. vii. 28.

52 And Jesus increased in wisdom and in stature, and in favour with God and man.

3

1 NOW, in the fifteenth year of the reign of Tiberius Cæsar, (Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and of Trachonitis, and Lysanias tetrarch

John xi. 49.

2 of Abilene, Annas and Caiaphas being the High Priests,) the word of God came to John, the

3 son of Zachariah, in the wilderness. And John went into all the region round about Jordan, preaching a baptism of repentance unto forgiveness of sins: as it is written in the book of the sayings of Isaiah the prophet,

Isa. xl. 3.

“The voice of one crying in the wilderness,  
Prepare ye the way of the LORD;  
Make His paths straight.

5 Every valley shall be filled,  
And every mountain and hill shall be brought low;

And the crooked shall be made straight,  
And the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.”

Psa. xcvi. 2.

7 He used to say, therefore, to the multitudes who came forth to be baptized by him, Brood of vipers! who warned you to flee from the wrath

8 to come? Bring forth fruits worthy of your repentance, and say not within yourselves, “We have Abraham for father.” For I say to you,

9 God is able from these stones to raise up children to Abraham. And even now the axe lieth at the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.

Matt. vii. 19.

10 And the multitudes asked him, What are we to do then? He answered and said to them, He who hath two coats, let him share with him who hath none; and he who hath food, let him do

2 Cor. viii. 14.

12 likewise. Then came also collectors (a) to be baptized, and said to him, Master, what are we

Matt. xxi. 32.

13 to do? And he said to them, Demand no more

1 Cor. vi. 10.

(a) Or tax-collectors, so elsewhere.



than that which is appointed you. And soldiers 14  
on march likewise inquired of him, And what are  
we to do? He said to them, Do violence to no  
one, neither accuse any one falsely; and be con-  
tent with your rations.

But as the people were in expectation, and all 15  
men mused in their hearts concerning John,  
whether he might not be the Christ, John an- 16  
swered them all, saying, I indeed baptize you  
with water; but one mightier than I cometh,  
the thong of whose sandals I am not fit to  
loosen; he will baptize you with the Holy Spirit  
and with fire; whose winnowing-fan is in his 17  
hand, to thoroughly clear his floor, and to  
gather the wheat into his garner; but the chaff  
he will burn with unquenchable fire. So with 18  
many different exhortations he preached to (a)  
the people.

But Herod the tetrarch, being reproved by 19  
him concerning his brother's wife Herodias, and  
all the evil deeds which he had done, added this 20  
also to them, that he shut up John in prison.

Now, when all the people had been baptized; 21  
when Jesus also had been baptized, and was  
praying, the heavens were opened, and the Holy 22  
Spirit descended upon him, in a bodily appear-  
ance, like a dove; and a voice came from  
heaven, THOU ART MY BELOVED SON; IN THEE I  
AM WELL PLEASSED.

Matt. xiii. 55. AND Jesus himself, when he began his work, 23  
was about thirty years of age, being (as was  
supposed) the son of Joseph,  
who was the son of Heli,  
who was the son of Matthat, 24  
who was the son of Levi,  
who was the son of Melchi,  
who was the son of Jannai,  
who was the son of Joseph,  
who was the son of Mattathias, 25  
who was the son of Amos,  
who was the son of Nahum,  
who was the son of Esli,

(a) Or evangelised.

- 
- 26 who was the son of Naggai,  
who was the son of Maath,  
who was the son of Mattathias,  
who was the son of Semein,  
who was the son of Josech,  
27 who was the son of Jodah,  
who was the son of Joanan,  
who was the son of Rhesa,  
who was the son of Zerubabel,  
who was the son of Salathiel,  
28 who was the son of Neri,  
who was the son of Melchi,  
who was the son of Addi,  
who was the son of Cosam,  
who was the son of Elmodam,  
29 who was the son of Er,  
who was the son of Joshua,  
who was the son of Eliezer,  
who was the son of Jorim,  
who was the son of Matthat,  
who was the son of Levi,  
30 who was the son of Simeon,  
who was the son of Judah,  
who was the son of Joseph,  
who was the son of Jonam,  
who was the son of Eliakim,  
31 who was the son of Melea,  
who was the son of Menna,  
who was the son of Mattatha,  
who was the son of Natham,  
who was the son of David,  
32 who was the son of Jesse,  
who was the son of Jobed,  
who was the son of Boaz,  
who was the son of Sala,  
who was the son of Nahshon,  
33 who was the son of Aminadab,  
who was the son of Admin,  
who was the son of Arni,  
who was the son of Hezrom,  
who was the son of Perez,  
who was the son of Judah,  
34 who was the son of Jacob,  
who was the son of Isaac,  
who was the son of Abraham,

who was the son of Terah,	
who was the son of Nahor,	
who was the son of Serug,	35
who was the son of Reu,	
who was the son of Peleg,	
who was the son of Eber,	
who was the son of Sala,	
who was the son of Caïnam,	36
who was the son of Arphaxad,	
who was the son of Shem,	
who was the son of Noah,	
who was the son of Lamech,	
who was the son of Methuselah,	37
who was the son of Enoch,	
who was the son of Jaret,	
who was the son of Mahalaleel,	
who was the son of Caïnam,	
who was the son of Enos,	38
who was the son of Seth,	
who was the son of Adam,	
who was the son of God.	

Gen. i. 26.

Matt. iv. 1.

JESUS, full of the Holy Spirit, returned from the Jordan, and for forty days was led in the Spirit in the wilderness, being tempted (a) by the devil. 1 4  
2

And in those days he ate nothing; and, when they were ended, he was hungry. And the devil said to him, If thou art the Son of God, command that this stone become bread. Jesus answered him, It is written, "Man shall not live by bread only" (b). 3 4

Deut. viii. 3.

Then the devil, taking him up (b), showed him all the kingdoms of the world in a moment of time, and said to him, I will give thee all this authority, and the glory of these things; for to me it was delivered, and to whomsoever I will, I give it. Therefore if thou wilt worship before 5 6  
7

(a) Or proved, tested; v. 13, trial.

(b) Certain words added in some versions to verses 4, 5, and 8 are not included in this Gospel by the most ancient authorities. The words are: (end of v. 4)—"but by every word of God"; (v. 5, after "taking him up") "a high mountain"; (v. 8, after "said to him") "Get behind me, Satan, for."

- 8 me, it shall all be thine. And Jesus answered and said to him (a), It is written, "Thou shalt worship the LORD thy GOD, and Him only shalt thou serve." } Deut. vi. 13.  
 } Deut. xvi. 20.
- 9 And the devil brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of GOD, cast thyself  
 10 down hence; for it is written, "He will give His  
 11 angels charge over thee, to keep thee"; and "on  
 12 their hands they will bear thee up, lest at any  
 13 time thou dash thy foot against a stone." Jesus  
 answering said to him, It is written, "Thou shalt  
 13 not try the LORD thy GOD." And when the  
 devil had ended all the temptation, he departed  
 from him for a season.
- 14 AND Jesus returned in the power of the Spirit into Galilee; and a report of him went out  
 15 through all the region round about. And he  
 taught in their synagogues, being glorified by all.  
 16 AND he went to Nazareth, where he had been  
 brought up; and, as his custom was, he entered  
 the synagogue on the Sabbath day, and stood up  
 17 to read. And there was delivered to him a roll  
 of the prophet Isaiah. And when he had opened  
 the roll he found the place where it is written,  
 18 "The Spirit of the LORD is upon me;  
 Wherefore He anointed me to preach the  
 gospel to the poor;  
 He hath sent me  
 To proclaim deliverance to the captives,  
 And recovering of sight to the blind,  
 To set at liberty those who are oppressed,  
 19 To proclaim the acceptable year of the  
 LORD."
- 20 And he folded the roll and gave it back to the attendant, and sat down. And the eyes of all those who were in the synagogue were fixed on him. And he began to say to them, This day  
 21 this scripture has been fulfilled in your ears. And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. } Psa. xlv. 2.  
 And they said, Is not this Joseph's son?
- 23 And he said to them, Ye will surely say to me

(a) See note (b) page 120.

this proverb, "Physician, heal thyself"; "the things of which we have heard as done in Capernaum, do here also in thine own country." And he said, Verily, I say to you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heavens were shut up three years and six months and a great famine came upon all the land; yet to none of them, but only to Sarepta, in the land of Sidon, to a woman, a widow, was Elijah sent. And many lepers were in Israel in the time of Elisha the prophet; and none of these was cleansed, but only Naaman the Syrian.

And all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But, passing through the midst of them, he went his way.

THEN he went down to Capernaum, a city of Galilee; and he taught them on the Sabbath. And they were astonished at his teaching; for his word was with authority.

And in the synagogue there was a man who was possessed by an unclean evil spirit (*a*); and it cried out with a loud voice, Let us alone; what have we to do with thee, Jesus thou Nazarene? hast thou come to destroy us? I know thee who thou art; the Holy One of God. But Jesus rebuked it, saying, Hold thy peace and come out of him. And when the evil spirit had cast him into the midst, it went out of him, without hurting him at all. And amazement came on all, and they spoke among themselves, saying, What word is this, for with authority and power he commandeth the unclean spirits, and they come out? And the fame of him went forth into every part of the country round about.

THEN he arose and went out of the synagogue, and entered Simon's house. And Simon's wife's mother was suffering from a severe fever; and

(*a*) *Gr.* unclean demon.

39 they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered to them.

40 Now, when the sun was setting, all those who had any sick with divers diseases brought them to him; and he laid his hands on each of them, and healed them. And evil spirits also came out of many, crying out and saying, "Thou art the Son of God." And he rebuked them and would not suffer them to speak; for they knew that he was the Christ.

42 AND when it was day, he departed and went into a lonely place; and the multitudes sought him, and came to him, and would have stayed him, lest he should depart from them. And he

said to them, I must preach the good news of the kingdom of God to other cities also; for

44 therefore I was sent. And he was preaching in the synagogues of Judæa (a).

Mark i. 38.

5 1 AND, as the multitude pressed upon him and heard the word of GOD, he was standing by the lake of Gennesaret; and he saw two boats by the lake; but the fishermen had gone out of them, and were washing the nets. And he entered one of the boats which belonged to Simon, and requested him to push out a little from the land. And he sat down and taught the multitudes from the boat.

4 And when he left off speaking, he said to Simon, Launch out into the deep, and let down

John xxi. 6.

5 your nets for a draught. And Simon answering said, Master, we toiled all night, and took nothing; nevertheless at thy word I will let down

Psa. cxxvii. 2.

6 the nets. And when they had done this, they enclosed a great multitude of fishes; and their nets were breaking. And they beckoned to their

7 partners, who were in the other boat, to come and help them. And they came, and so filled both the boats that they began to sink.

Ex. xxiii. 5.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he and all who were

Psa. viii. 6.

(a) Some MSS. have "Galilee."

with him were astonished at the draught of fishes which they had taken; so also were James 10  
and John, the sons of Zebedee, who were part-  
ners with Simon. And Jesus said to Simon,  
Fear not; henceforth thou shalt catch men.  
And when they had brought their boats to land, 11  
they forsook all, and followed him.

Matt. iv. 20.

AND when he was in one of the towns, behold, 12  
there was a man full of leprosy, who, seeing  
Jesus, bowed himself to the earth, and besought  
him, saying, Lord, if thou wilt, thou canst make  
me clean. And Jesus stretched forth his hand, 13  
and touched him, saying, I will it; be thou  
cleansed! And immediately the leprosy de-  
parted from him. And Jesus charged him, say- 14  
ing, Tell no one; but go, and show thyself to the  
priest, and offer for thy cleansing as Moses com-  
manded, for a testimony unto them. But so 15  
much the more went abroad the report of him;  
and great multitudes came together to hear, and  
to be healed of their infirmities. And he with- 16  
drew himself into the wilderness, and prayed.

Matt. iv. 25.

Matt. xiv. 23.

AND as he was teaching, on a certain day, 17  
some Pharisees and doctors of the law, who had  
come out of every village of Galilee and Judæa,  
and from Jerusalem, were sitting by; and the  
power of the LORD was with him, that he might  
heal. And men brought on a bed a man who 18  
was paralyzed; and they sought means to bring  
him in, and to lay him before Jesus. And as, 19  
because of the crowd, they could not find a way  
to bring him in, they went up on the house-top,  
and let him down through the tiling with his  
couch into the midst before Jesus. And seeing 20  
their faith, he said, Man, thy sins are forgiven thee.

Matt. ix. 2.

Psa. xxxii. 5.

Then the scribes and the Pharisees began to 21  
reason, saying, Who is this who speaketh blas-  
phemies? Who but God only can forgive sins?  
But Jesus perceived their thoughts, and an- 22  
swered, Why reason ye in your hearts? Which 23  
is easier, to say, "Thy sins are forgiven thee";  
or to say, "Arise and walk"? But that ye may 24  
know that the Son of Man hath authority upon  
earth to forgive sins,—he said to the paralyzed

- man,—I say to thee, Arise, and take up thy  
 25 couch, and go to thy house. And immediately  
 he arose before them, and took up that whereon  
 he had been lying, and departed to his house,  
 26 glorifying God. And they were all amazed, and  
 glorified God, and were filled with awe, saying  
 We have seen strange things to-day. John v. 8.
- 27 AFTER these things he went forth, and saw a  
 collector named Levi sitting at the place of toll, Matt. ix. 9.  
 28 and said to him, Follow me. And he left all,  
 arose, and followed him.
- 29 And Levi made him a great feast in his house;  
 and there was a great company of collectors and  
 30 others who sat at table with them. But the  
 Pharisees and their scribes murmured against  
 his disciples, saying, Why do ye eat and drink  
 31 with the collectors and outcasts? And Jesus  
 answering said to them, Not those who are well Jer. viii. 22.  
 32 need a physician; but those who are ill. I have  
 come to call, not the righteous, but sinners, to  
 repentance.
- 33 THEN they said to him, The disciples of John  
 fast often, and make prayers, and likewise the  
 disciples of the Pharisees; but thine eat and  
 34 drink! And Jesus said to them, Can ye make  
 the children of the bridechamber fast, while the  
 bridegroom is with them? But days will come,  
 yea, when the bridegroom shall be taken away  
 from them; then will they fast in those days. Luke vii. 34.
- 36 He spoke also a parable to them: No one rend-  
 eth a piece from a new garment and putteth it Lev. xix. 19.  
 on an old one; else he will rend the new, and also  
 the piece which was taken from the new will not  
 37 match with the old. And no one putteth new  
 wine into old wine-skins; else the new wine will  
 burst the skins, and will be spilled, and the skins  
 38 will perish. But new wine must be put into  
 39 fresh skins. And no one having drunk old wine Jer. vi. 16.  
 desireth new; for he saith, The old is excellent.

- 6** 1 AND on a Sabbath (a), he was going through  
 corn (b) fields; and his disciples were plucking  
 (a) Some MSS. have "the second first Sabbath."  
 (b) Or wheat.



- and eating the ears, rubbing them in their hands. And certain of the Pharisees said, Why are ye doing that which it is not lawful to do on the Sabbath? Jesus answering them said, Have ye not even read what David did, when he and those who were with him were hungry? how he went into the house of God, and took and ate the showbread, and gave of it to those who were with him; though it is not lawful for any but the priests to eat it? And he said to them, The Son of Man is Lord of the Sabbath.
- It came to pass on another Sabbath, that he entered the synagogue and taught; and a man was there whose right hand was withered. And the scribes and the Pharisees were watching Jesus, whether he would heal on the Sabbath; that they might find how to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Rise, and stand forth in the midst. And he arose and stood forth. Then said Jesus to them, I ask you, Is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it? And looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so; and his hand was restored. And they were filled with madness; and consulted with each other what they might do to Jesus.
- IN those days, he went out to the mountain to pray, and continued all night in prayer to God. And when it became day, he called to him his disciples; and from them he chose out twelve, whom also he named apostles: Simon, (whom he named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James *son* of Alphæus, and Simon called the Zealot, and Judas *son* of James, and Judas Iscariot, who became a traitor.
- AND coming down with them, he took his stand on a level place, with a great company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, who had come to hear him, and to be cured of their diseases; and those who

- were troubled by unclean spirits were being  
 19 healed. And the whole multitude were seeking  
 to touch him; for power was going out from him  
 and curing all.
- 20 And he lifted up his eyes on his disciples and  
 said:  
 Blessed are ye poor; for yours is the kingdom Jas. ii. 5.  
 of GOD.
- 21 Blessed are ye who hunger now; for ye shall { Isa. lv. 1.  
 { Isa. lxi. 3.  
 be satisfied.
- Blessed are ye who weep now; for ye shall  
 laugh.
- 22 Blessed are ye, when men shall hate you and  
 separate you from their company, and shall re-  
 proach you and cast out your name as evil, for John xvii. 14  
 23 the Son of Man's sake. Rejoice in that day, and  
 leap for joy; for your reward is great in heaven;  
 for so their fathers did to the prophets.
- 24 But alas for you who are rich, for ye have re- Amos vi. 1.  
 ceived in full your consolation.
- 25 Alas for you who are filled now, for ye shall  
 hunger.  
 Alas, ye who laugh now, for ye shall mourn  
 and weep.
- 26 Alas, when all men shall speak well of you; John xv. 19.  
 for so their fathers did to the false prophets.
- 27 But I say to you who hear, Love your ene-  
 28 mies, do good to those who hate you, bless those  
 who curse you, pray for those who spitefully  
 use you.
- 29 To him who smiteth thee on the one cheek Matt. v. 5.  
 offer the other also; and to him who taketh away  
 thy cloak forbid not to take thy coat also.
- 30 Give to every one who asketh of thee; and of  
 him who taketh away thy goods require them  
 not.
- 31 And as ye would that men should do to you, Matt. vii. 12.  
 do ye to them likewise.
- 32 And if ye love those who love you, what  
 thanks are due to you? for even sinners love  
 33 those who love them. For even if ye do good  
 to those who do good to you, what thanks are  
 34 due to you? even sinners do the same. And if  
 ye lend to those from whom ye hope to receive,  
 what thanks are due to you? even sinners lend

- to sinners, to receive back as much. But love your enemies, and do good, and lend, never despairing; and your reward will be great, and ye will be children of the HIGHEST; for He is kind to the unthankful and to the evil. Show yourselves merciful as your Father also is merciful.
- James v. 11. 35  
Matt. vii. 1. 36
- Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given to you; good measure, pressed down, shaken together, running over, men will give into your bosom. For the measure that ye mete out will be measured to you in return.
- Matt. xv. 14. 37  
38
- And he spoke a parable also to them: Can the blind lead the blind? will they not both fall into the ditch? The disciple is not above the master but every one who is perfected will be as his master.
- 39  
40
- And why beholdest thou the splinter which is in thy brother's eye, but perceivest not the beam which is in thine own eye? How canst thou say to thy brother, "Brother, let me pull out the splinter which is in thine eye," while thou beholdest not the beam which is in thine own eye? Thou hypocrite, first cast out the beam which is in thine own eye, and then thou wilt see clearly to pull out the splinter which is in thy brother's eye.
- 41  
42
- For there is no good tree which bringeth forth corrupt fruit; neither is there a corrupt tree which bringeth forth good fruit. For each tree is known by its own fruit. For from thorns men do not gather figs, nor from a bramble bush do they gather grapes. The good man out of the good treasure of the heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for from the overflowing of the heart his mouth speaketh.
- Matt. vii. 16. 43  
44
- Matt. xii. 35. 45
- And why call ye me, "Lord, Lord," and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you whom he is like: He is like a man who built a house, and dug deep, and laid the foundation upon the rock; and when a flood
- Luke xiii. 25. 46  
47  
48
- Matt. vii. 25.

rose, the stream burst upon that house, and could not shake it; for it had been well-built. Psa. xlv. 3.

- 49 But he who heard, and did not, is like a man who built a house upon the earth, without a foundation; and the stream burst upon it, and immediately it fell in; and the ruin of that house was great. Jas. i. 23.

7 1 NOW, when he had ended all his sayings in the hearing of the people, he entered Capernaum.

- 2 And a certain centurion's servant, one who was dear to him, was ill, and about to die. And the centurion, having heard of Jesus, sent to him some elders of the Jews, requesting him to come and save his servant. And they went to Jesus, and besought him earnestly, saying, He for whom thou shouldst do this is worthy; for he loveth our nation, and himself built us our synagogue. Job xxxi. 15. 1 Kings v. 1.

- 6 And Jesus went with them. And when he was not far from the house, the centurion sent friends, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come to thee; but say the word, and let my servant be healed. For I also am a man set under authority, having under me soldiers, and I say to one, "Go," and he goeth; and to another, "Come," and he cometh; and to my servant, "Do this," and he doeth it. Psa. cvii. 20.

- 9 When Jesus heard these things, he marvelled at him, and turning about, said to the people who followed him, I say to you, not even in Israel have I found so great a faith. And those who had been sent, returning to the house, found the servant in good health.

- 11 AFTERWARDS, he went into a city called Nain; and his disciples and a great multitude went with him. Now when he came near the gate of the city, there was a dead man being carried out, the only son of his mother, and she was a widow; and many inhabitants of the town were with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not.

- And he came and touched the bier; and the bearers stood still. And he said, Young man, I say to thee, Arise. And he who had been dead sat up, and began to speak. And Jesus delivered him to his mother. 14
- And fear took hold of all; and they glorified GOD, saying, A great prophet has arisen among us; and, GOD hath visited His people. And this report of him went forth throughout the whole of Judæa, and all the region round about. 15
- AND the disciples of John told him of all these things. And John calling to him two of his disciples sent them to the Lord, saying, Art thou he who cometh? or are we to look for another? When the men came to him, they said, John the Baptist sent us to thee, saying, "Art thou he who cometh? or are we to look for another?" In that hour Jesus healed many persons of their diseases and plagues, and of evil spirits; and to many who were blind he gave sight. Then he answered and said to John's disciples, Go your way, tell John what ye saw and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, the gospel is preached to the poor. And blessed is he who shall find in me no cause of stumbling. 16
- And when the messengers of John had departed, Jesus began to say to the multitudes, concerning John, What went ye out into the wilderness to view? A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled and live luxuriously are in king's courts. But what went ye out to see? A prophet? I say to you, Yea, and much more than a prophet. This is he, of whom it is written, "Behold, I send My messenger before thy face, Who shall prepare thy way before thee." I say to you, Among those who are born of women there is none greater than John; but he who is but little in the kingdom of GOD is greater than he. 17
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- 29 (And all the people who heard, and the col- Psa. li. 4.  
 30 lectors, justified GOD, having been baptized with  
 the baptism of John. But the Pharisees and Acts xx. 27.  
 teachers of the law brought to naught, as concern-  
 ing themselves, the purpose of GOD, not  
 having been baptized by John.)
- 31 To what then shall I liken the men of this Matt. xi. 16.  
 32 generation? and to what are they like? They  
 are like children sitting in the marketplace, and  
 calling to each other; who say, We piped to you,  
 and ye did not dance; we sang lamentations,  
 33 and ye did not weep. For John the Baptist has Luke i. 15.  
 come neither eating bread nor drinking wine;  
 34 and ye say, He hath an evil spirit. The Son of  
 Man has come eating and drinking; and ye say,  
 Behold, a gluttonous man, and a wine-bibber, a  
 35 friend of collectors and outcasts. But wisdom Pro. viii. 32.  
 is justified by all her children.
- 36 THEN one of the Pharisees desired Jesus that  
 he would eat with him. And he went into the  
 37 Pharisee's house, and reclined at table. And,  
 lo, a woman who was in the city, a sinner; and 1 Tim. i. 15.  
 when she knew that Jesus was at table in the  
 Pharisee's house, she brought an alabaster cruse  
 38 of ointment. And standing behind at his feet,  
 weeping, she began to wet his feet with her tears,  
 wiping them off with the hair of her head; and  
 she was kissing his feet tenderly, and anointing  
 39 them with the ointment. Now, when the  
 Pharisee who had invited him saw it, he said John ix. 24.  
 within himself, This man, if he were a prophet,  
 would have known who and what manner of  
 woman this is who toucheth him; for she is a  
 sinner.
- 40 And Jesus answered and said to him, Simon,  
 I have something to say to thee. (And he said,  
 41 Master, say on.) There was a certain creditor  
 who had two debtors; the one owed five hun-  
 42 dred shillings, and the other fifty. And as they Psa. xlix. 7.  
 had nothing wherewith to pay, he freely forgave  
 43 them both. Which of them, therefore, will love  
 him more? Simon answered and said, I sup- Psa. cxvi. 16.  
 pose, he to whom he forgave the more. And  
 44 Jesus said to him, Thou hast rightly judged. And

he turned to the woman, and said to Simon, Seest thou this woman? I entered thy house, thou gavest me no water for my feet; but she washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since I came in, hath not ceased to kiss tenderly my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Therefore, I say to thee, her sins, which are many, are forgiven, because she loved much (a); but to whom little is forgiven, the same loveth little. And he said to her, Thy sins are forgiven. And those who reclined at table with him began to say within themselves, Who is this who even forgiveth sins? But he said to the woman, Thy faith hath saved thee; go thy way, into peace.

Psa. xxiii. 5.

Matt. ix. 2.

Heb. ii 4.

AFTERWARDS he went throughout every city and village, publishing and preaching the glad tidings of the kingdom of God; and there were with him the twelve, and certain women who had been healed of evil spirits and infirmities, Mary called the Magdalene, out of whom had gone seven evil spirits, and Joana the wife of Chuzas (Herod's steward), and Susanna, and many others, who ministered to them from their substance.

AND a multitude gathering together and resorting to him from every city, he spoke by a parable: The sower went out to sow his seed; and as he sowed, some fell by the way side; and it was trodden down, and the birds of the air devoured it. And other fell upon the rock; and as soon as it had sprung up, it withered away, because it lacked moisture. And other fell among the thorns; and the thorns sprang up with it, and choked it. And other fell into the good ground, and sprang up, and bore fruit a hundred-fold. And as he said these things, he cried, He who hath ears to hear, let him hear!

Matt. xxvii. 55.

Mark xvi. 9.

Matt. xiii. 3.

Jer. v. 3.

Jer. iv. 3.

Gen xxvi. 12.

And his disciples asked him, What might this parable be? And he said, Unto you it is given

(a) Or And, because she loved much, therefore I say to thee, Her sins, which are many, are forgiven.

to know the mysteries of the kingdom of God; but to the rest in parables; that "seeing they may not see, and hearing they may not understand." Isa. vi. 9.

- 11 Now the parable is this: The seed is the word of God. Those by the way side are they who have heard, and then cometh the devil and carrieth off the word from their hearts, lest they should believe and be saved; those on the rock, they who when they hear, receive the word with joy, but have no root—they believe for a while, and in the time of trial fall away. And that which fell among the thorns: These are they who after hearing, go their way, are choked by the cares and riches and pleasures of life, and bring no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit. Matt. xiii. 18.
- 12 of God. Those by the way side are they who have heard, and then cometh the devil and carrieth off the word from their hearts, lest they should believe and be saved; those on the rock, they who when they hear, receive the word with joy, but have no root—they believe for a while, and in the time of trial fall away. And that which fell among the thorns: These are they who after hearing, go their way, are choked by the cares and riches and pleasures of life, and bring no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit. Pro. xii. 3.
- 13 should believe and be saved; those on the rock, they who when they hear, receive the word with joy, but have no root—they believe for a while, and in the time of trial fall away. And that which fell among the thorns: These are they who after hearing, go their way, are choked by the cares and riches and pleasures of life, and bring no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit. 1 Tim. vi. 9.
- 14 and in the time of trial fall away. And that which fell among the thorns: These are they who after hearing, go their way, are choked by the cares and riches and pleasures of life, and bring no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit.
- 15 no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit.
- 16 No one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch; but he setteth it on a lamp-stand, that they who enter may see the light. For nothing is secret which will not be made manifest; and nothing hidden, which will not be known and come to light. Take heed therefore how ye hear; for whosoever hath, to him will be given; but whosoever hath not, from him will be taken even that which he seemeth to have (a). Ecc. xii. 14.
- 17 enter may see the light. For nothing is secret which will not be made manifest; and nothing hidden, which will not be known and come to light. Take heed therefore how ye hear; for whosoever hath, to him will be given; but whosoever hath not, from him will be taken even that which he seemeth to have (a).
- 18 light. Take heed therefore how ye hear; for whosoever hath, to him will be given; but whosoever hath not, from him will be taken even that which he seemeth to have (a).
- 19 THEN came towards him his mother and his brothers; but they could not get near him for the crowd. And it was told him, Thy mother and thy brothers stand outside, desiring to see thee. And he answered, My mother and my brothers are these who hear the word of God, and do it. Matt. xii. 46.
- 20 the crowd. And it was told him, Thy mother and thy brothers stand outside, desiring to see thee. And he answered, My mother and my brothers are these who hear the word of God, and do it.
- 21 thee. And he answered, My mother and my brothers are these who hear the word of God, and do it.
- 22 NOW, on a certain day, Jesus went into a boat together with his disciples; and he said to them, Let us go over to the other side of the lake. And they launched forth. But as they sailed he fell asleep; and there came down upon the lake a storm of wind; and the boat was fill- Matt. viii. 23.
- 23 lake. And they launched forth. But as they sailed he fell asleep; and there came down upon the lake a storm of wind; and the boat was fill-

(a) Or thinketh he hath.



Psa. xlv. 23.

ing, and they were in jeopardy. And they went 24  
to him, and awoke him, saying, Master, master,  
we perish! But he arose, and rebuked the wind  
and the raging of the water; and they ceased,  
and a calm came on. And he said to the dis- 25  
ciples, Where is your faith? And they, being  
afraid, wondered, saying to one another, Who  
then is this? for he commandeth even the winds  
and the water, and they obey him!

Matt. viii. 28.

AND they came to shore at the country of the 26  
Gerasenes (a), which is over against Galilee.  
And when he had landed, there met him out of 27  
the city a certain man possessed by evil spirits;  
and for a long time he had worn no clothing, and  
he dwelt not in any house, but in the tombs.  
When he saw Jesus, he cried out, and fell down 28  
before him, and with a loud voice said, What  
hast thou to do with me, Jesus, thou Son of God  
Most High? I beseech thee, torment me not.  
(For he was bidding the unclean spirit to come 29  
out from the man. For oftentimes it had seized  
him; and he used to be bound with chains and  
fetters, kept under guard; and breaking the  
bonds would be driven by the evil spirit into the  
deserts.) And Jesus asked him, What is thy 30  
name? And he said, Legion (because many evil  
spirits had entered him). And they besought 31  
him not to command them to depart into the  
abyss.

Rev. xx. 3.

Now, a herd of many swine was feeding there, 32  
on the mountain; and the evil spirits besought  
Jesus that he would suffer them to enter the  
swine. And he suffered them. Then went the 33  
evil spirits out of the man and entered the swine;  
and the herd ran violently down the steep into  
the lake, and were drowned.

Acts xix. 16.

When those who fed them saw what had hap- 34  
pened, they fled and told it in the city and in the  
country. And the inhabitants went out to see 35  
what was done, and came to Jesus, and found the  
man from whom the evil spirits had departed,  
sitting at the feet of Jesus, clothed, and in his

Psa. li. 10.

(a) Or Gadarenes.

36 right mind; and they were afraid. And those  
 who had seen it told them by what means the  
 man possessed by evil spirits had been made  
 37 whole. And all the people of the district of the Acts xvi. 39.  
 Gerasenes besought him to depart from them;  
 for they were seized with great fear; and he  
 entered a boat, and returned.

38 Now, the man from whom the evil spirits had  
 departed besought that he might be with him;  
 39 but Jesus sent him away, saying, Return to thy 1 Tim. v. 8.  
 house, and tell what great things God hath done  
 for thee. And he went his way, and published  
 throughout the whole city what great things  
 Jesus had done for him.

40 AND as Jesus returned, the multitude wel-  
 comed him; for they were all waiting for him.  
 41 And there came a man named Jairus, who was a Matt. ix. 18.  
 ruler of the synagogue; and he fell down at  
 Jesus' feet, and besought him that he would go  
 42 into his house; for he had an only daughter,  
 about twelve years of age, and she lay dying.  
 But as Jesus went the crowd thronged him.

43 And a woman who had had an issue of blood 2 Chron. xvi. 12.  
 twelve years (a), and could not be cured by any,  
 went behind him, and touched the fringe of his  
 garment; and immediately her issue of blood  
 44 stanchd. And Jesus said, Who touched me?  
 And when all denied it, Peter said, Master, the  
 45 multitude throng thee and press thee. But  
 Jesus said, Some one touched me; for I per-  
 ceived that virtue (b) had gone out from me. Luke vi. 19.

47 And when the woman saw that she was not  
 hidden, she came trembling, and falling down  
 before him, declared before all the people for  
 what cause she had touched him, and how she  
 48 was healed immediately. And he said to her,  
 Daughter, thy faith hath made thee whole; go  
 thy way, into peace.

49 While he was yet speaking, there came one  
 from the ruler of the synagogue's house, saying,  
 Thy daughter is dead, trouble not the Master

(a) Some MSS. add, "and had spent all her living  
 upon physicians."  
 (b) Or power.

John xi. 25. further. But when Jesus heard it, he answered 50  
him, Fear not; only believe, and she shall be  
made whole. And when he came to the house, 51  
he suffered no one to go in with him, except  
John xi. 11. Peter and John and James, and the father and  
the mother of the maiden. And all were weep- 52  
ing and bewailing her; but he said, Weep not;  
she is not dead, but sleepeth. And they 53  
laughed him to scorn, knowing that she was  
John xi. 43. dead. But he took her by the hand, and called, 54  
Maiden, arise! And her spirit returned, and she  
arose straightway; and he commanded to give 55  
her to eat. And her parents were astonished; 56  
but he charged them that they should tell no one  
what was done.

Matt. x. 1. THEN he called the twelve together, and gave 1 9  
them authority over all evil spirits, and power to  
cure diseases. And he sent them to proclaim 2  
the kingdom of GOD, and to heal.  
Luke x. 4. And he said to them, Take nothing for your 3  
journey, neither staff, nor wallet, neither bread,  
nor money; nor have two coats each. And 4  
whatsoever house ye enter, there abide, and  
Neh. v. 13. thence depart. And whosoever receive you not, 5  
when ye go out of that city, shake off the dust  
from your feet for a testimony against them.  
And they departed, and went through the vil- 6  
lages, everywhere preaching the gospel and  
healing.  
Matt. xiv. 1. Now, Herod the tetrarch heard of all that was 7  
done; and he was perplexed, because it was  
said by some that John had risen from the dead;  
and by some, that Elijah had appeared; and by 8  
others, that one of the old prophets had risen.  
Luke xxiii. 8. But Herod said, John I beheaded; but who is 9  
this, of whom I hear such things? And he de-  
sired to see him.

AND the apostles, when they returned, told 10  
Jesus all that they had done. And he took  
them, and withdrew privately to a city called  
Bethsaida. And the multitudes perceived it, 11  
and followed him; and he welcomed them, and

John vi. 37.

- spoke to them of the kingdom of GOD, and healed those who needed healing.
- 12 And when the day began to decline, the twelve came and said to him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get food; for we are here in a desert place. But he said to them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; unless we should go and buy food for all this people. 13 (There were about five thousand men). And he said to his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and broke, and gave to the disciples to set before the multitude. And they ate and were all satisfied; and there were taken up of broken pieces that were over, twelve baskets.
- 18 AND as he was praying in private, his disciples came to him, and he asked them, saying, 19 Who do the multitudes say that I am? They answering said, John the Baptist. But others say, Elijah; and others, that one of the old prophets has risen. And he said to them, But who say ye that I am? Peter answering said, 20 The Christ of GOD. And he charged them, and 21 commanded them to tell no one that thing; saying, The Son of Man must suffer many things, and be rejected by the elders and high priests and scribes, and be slain, and rise the third day. 22 And he said to them all, If any one would come after me, let him deny himself, and take up his cross daily, and follow me. For, whosoever would save his life will lose it; but whosoever shall lose his life for my sake, the same will save it. For, what is a man profited, if he gain the whole world and lose himself, or forfeit his life? 23 Whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed, when he shall come in the glory of himself and his Father and the holy angels. But I tell you 24 of a truth, there are some standing here who will

Matt. xiv. 15.

Psa. lxxviii. 19.

1 Cor. xiv. 40.

Psa. cvii. 9.

John vi. 69.

Matt. xvi. 21.

Luke xiv. 27.

Matt. x. 33.

Matt. xvi. 28.

not taste of death till they see the kingdom of God.

- Mark ix. 2.           AND about eight days after these sayings, he 28  
took Peter and John and James, and went up  
on the mountain to pray. And as he prayed, 29  
the aspect of his countenance was changed, and  
his raiment became white and glistening; and 30  
there were talking with him two men, who were  
Moses and Elijah, who appeared in glory and 31  
spoke of his decease which he was about to ac-  
complish in Jerusalem.
- Dan. viii. 18.       But Peter and those who were with him were 32  
heavy with sleep; and when they awoke, they  
saw his glory, and the two men who stood with  
him. And as these were parting from Jesus, 33  
Peter said to him, Master, it is good for us to be  
here; and let us make three tabernacles; one  
for thee, and one for Moses, and one for Elijah—  
not knowing what he said.
- Psa. xxvii. 4.       While he was thus speaking, there came a 34  
cloud and overshadowed them; and they feared  
as they entered the cloud. And there came a 35  
voice out of the cloud, saying, THIS IS MY SON,  
MY CHOSEN; HEAR YE HIM. And when the voice 36  
had ceased, Jesus was found alone. And they  
kept it close, and told no one in those days any  
of the things they had seen.
- Matt. iii. 17.       THE next day, when they had come down 37  
from the mountain, a great multitude met him.  
And a man from the crowd cried out, saying, 38  
Master, I beseech thee to look upon my son; for  
he is my only child. And, behold, a spirit taketh 39  
him, and he suddenly crieth out; and it tear-  
eth (a) him so that he foameth; and, bruising  
him, it scarcely departeth from him. And I be- 40  
sought thy disciples to cast it out; and they  
could not. And Jesus answering said, O unbe- 41  
lieving and perverse generation, how long shall  
I be with you and bear with you? Bring thy  
son hither. And as he was yet coming, the evil 42  
spirit threw him down and convulsed him. But

(a) Or convulseth.

43 Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all amazed at the mighty power of God. Mark i. 27.

44 But while they wondered every one at all things which he did, he said to his disciples, Let these sayings sink into your ears; for the Son of Man is about to be delivered into the hands of Matt. xvii. 22.  
45 men. But they understood not that saying, and it was hidden from them, that they might not perceive it; and they feared to ask him of the saying.

46 THEN there arose a questioning among them, which of them was greatest. Matt. xviii. 1.  
47 And Jesus, knowing the thought of their heart, took a child, and set him by him, and said to them, Whosoever shall receive this little child in my name receiveth me; and whosoever shall receive me receive Him who sent me; for he who is least among you all, the same is great. Matt. x. 40.

48 AND John answered and said, Master, we saw one casting out evil spirits in thy name; and we forbade him, because he followeth not with us.  
49 But Jesus said to him, Forbid him not; for he who is not against you is for you. Luke xvi. 13.

51 WHEN the days had come that Jesus should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before him; and they went and entered a village of the Samaritans, to make ready for him. John iv. 4.  
52 And these received him not, because his face was as if he were going to Jerusalem. Acts viii. 14.  
53 And when the disciples James and John saw this, they said, Lord, wouldst thou that we bid fire to come down from the heavens, and consume them? 2 Kings i. 10.  
54 But he turned, and rebuked them (a); and they went to another village.

57 And as they were on the way, a certain man said to him, I will follow thee whithersoever thou goest. 58  
58 And Jesus said to him, The foxes have holes, and the birds of the air have roosts; but the Son of Man hath not where to lay his head.

(a) Some MSS. add, "And he said, Ye know not of what manner of spirit ye are. (v. 56) For the Son of Man came not to destroy men's lives, but to save them."

- And he said to another, Follow me. But he  
 1 Kings xix. 20. said, Suffer me first to go and bury my father. 59  
 Jesus said to him, Let the dead bury their own 60  
 dead; but go thou and preach the kingdom of  
 God. And another also said, Lord, I will follow 61  
 thee; but suffer me first to go and bid those  
 farewell who are at my house. And Jesus said 62  
 to him, No one who has put his hand to the  
 Gen. xix. 26. plough and looks behind him, is fit for the king-  
 dom of God.
- Matt. x. 1. AFTER these things the Lord appointed 1 10  
 seventy others, and sent them two and two be-  
 fore his face, into every city and place whither he  
 himself was about to go. And he said to them, 2  
 The harvest truly is great, but the labourers are  
 few; pray ye therefore the Lord of the harvest,  
 that he will send forth labourers into his harvest.  
 2 Kings iv. 29 Go your ways; behold, I send you forth as 3  
 lambs among wolves. Carry not a purse, nor a 4  
 wallet, nor shoes; and salute no one by the way.  
 2 Thess. iii. 16 And whatsoever house ye enter, first say, "Peace 5  
 be to this house." And if a son of peace be 6  
 there, your peace will rest upon it; if not, it will  
 return to you. And in the same house remain,  
 eating and drinking such things as they give;  
 for the labourer is worthy of his hire. Go not  
 from house to house.
- 1 Cor ix. 4. And whatsoever city ye enter, and they re- 8  
 ceive you, eat such things as are set before you,  
 and heal the sick who are therein; and say to 9  
 them, "The kingdom of God has come nigh to  
 you." But whatsoever city ye enter, and they 10  
 receive you not, go out into the streets thereof,  
 and say, "Even the dust of your city, which 11  
 cleaveth to our feet, we wipe off against you;  
 nevertheless, be ye sure of this, that the kingdom 12  
 of God has come nigh." I say to you, that in  
 the great day it will be more tolerable for Sodom  
 than for that city.
- Matt. xi. 21. Alas for thee, Chorazin! alas for thee, Beth- 13  
 saida! for, if the mighty works which were done  
 in you had been done in Tyre and Sidon, they  
 would long ago have repented, sitting in sack-  
 cloth and ashes. But it will be more tolerable 14

- for Tyre and Sidon at the judgment, than for you.
- 15 And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt go down to Hades. Isa. xiv. 15.
- 16 He who heareth you heareth me; and he who rejecteth you rejecteth me; and he who rejecteth me rejecteth Him who sent me. John xiii. 20.
- 17 AND the seventy returned with joy, saying, Lord, even the evil spirits are subject to us in thy name. And he said to them, I was watching Satan falling as lightning from the heavens. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, rejoice not in this, that the spirits are subject to you; but rejoice because your names are written in heaven. Rev. xii. 8.
- 21 In that hour he rejoiced in the Holy Spirit, and said, I thank thee, Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them to babes; even so, Father; for so it seemed good in Thy sight. All things were delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, save the Son, and he to whom the Son willeth to reveal Him. Ex. xxxii. 32.
- 22 Thy sight. All things were delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, save the Son, and he to whom the Son willeth to reveal Him. Matt. xxviii. 18.
- 23 And turning to the disciples, he said privately, Blessed are the eyes which see the things which ye see; for I tell you that many prophets and kings have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them. 1 Pet. i. 10.
- 24 ye see; for I tell you that many prophets and kings have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them.
- 25 AND a certain teacher of the law stood up, and tested him, saying, Master, what shall I do that I may inherit eternal life? Jesus said to him, What is written in the Law? how readest thou? And he answering said, "Thou shalt love the LORD thy GOD from all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "thy neighbour as thyself." Acts xvi. 30.
- 26 that I may inherit eternal life? Jesus said to him, What is written in the Law? how readest thou? And he answering said, "Thou shalt love the LORD thy GOD from all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "thy neighbour as thyself." { Deut. vi. 5.  
Lev. xix. 18.
- 27 thou? And he answering said, "Thou shalt love the LORD thy GOD from all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "thy neighbour as thyself." Lev. xviii. 5.
- 28 And Jesus said to him, Thou hast answered rightly; this do, and thou shalt live.



- Luke xvi. 15. But he, wishing to justify himself, said to 29  
Jesus, And who is my neighbour?
- Jesus said in reply, A certain man was going 30  
down from Jerusalem to Jericho, and fell among  
robbers, who stripped him of his raiment, and  
wounded him, and departed, leaving him half  
Psa. xxxviii. 11. dead. And by chance there went down a certain 31  
priest that way; and when he saw him, he  
passed by on the other side. And likewise a 32  
Levite, when he came to the place and saw him,  
passed by on the other side. But a certain 33  
Samaritan, as he journeyed, came where he was;  
and when he saw him, he was moved with com- 34  
passion, and went to him and bound up his  
wounds, pouring on oil and wine, and set him on  
his own beast, and brought him to an inn, and  
took care of him. And on the morrow, he took 35  
out two shillings (a) and gave them to the host,  
and said, Take care of him; and whatsoever thou  
spendest more, when I come again, I will repay  
thee.
- Which of these three, thinkest thou, showed 36  
Luke xiv. 14. a neighbour to him who fell among the  
Pro. xiv. 21. robbers? And he said, He who showed mercy 37  
unto him. Then said Jesus to him, Go, and do  
thou likewise.
- John xi. 1. NOW, as they journeyed, he entered a certain 38  
village; and a woman named Martha received  
him into her house. And she had a sister named 39  
Mary, who sat at the Lord's feet and listened to  
his word. But Martha was distracted about 40  
much serving; so she went to him, and said,  
Luke xxi. 34. Lord, dost thou not care that my sister hath left  
me to serve alone? bid her therefore that she  
help me. And the Lord answering, said to her, 41  
Martha, Martha, thou art anxious and troubled  
Luke xviii. 22. about many things; but there is need of few 42  
things, or of only one; for Mary hath chosen the  
good portion, one which will not be taken away  
from her.
- AND when he was in a certain place, praying, 1 11  
one of his disciples said to him when he ceased,

(a) Or two denarii.

- Lord, teach us to pray, even as John taught his  
 2 disciples. And he said to them, When ye pray, Matt. vi. 9.  
 say, Father: Hallowed be Thy name, Thy king-  
 3 dom come; give us day by day our daily bread;  
 4 and forgive us our sins, for we ourselves also Mark xi. 25.  
 forgive every one who is indebted to us; and  
 lead us not into temptation (a).
- 5 And he said to them, If one of you should  
 have a friend, and should go to him at midnight  
 6 and say to him, "Friend, lend me three loaves; for,  
 a friend of mine on his journey has come to me,  
 7 and I have nothing to set before him"; and he  
 from within should answer and say, "Trouble  
 me not; the door is now shut, and my children  
 are with me in bed; I cannot rise and give thee,"  
 8 —I say to you, Though he will not rise and give  
 him because he is his friend; yet because of his  
 importunity he will rise and give him whatsoever Luke xviii. 1.  
 he needeth.
- 9 And I say to you, Ask, and it shall be given Matt. vii. 7.  
 you; seek, and ye shall find; knock, and it shall  
 10 be opened to you. For every one who asketh  
 receiveth; and he who seeketh findeth; and to  
 11 him who knocketh it will be opened. And who  
 among you, who is a father, if his son shall ask  
 12 for a fish, will, for a fish, give him a serpent? or  
 if he shall ask for an egg, will give him a scorpion?  
 13 If ye then, who are evil, know how to give good  
 gifts to your children, how much more will the  
 heavenly Father give the Holy Spirit to those  
 who ask Him!
- 14 AND Jesus was casting out an evil spirit, and Matt ix. 32.  
 it was dumb. And when the evil spirit had  
 gone out, the dumb spoke; and the multitudes  
 wondered.
- 15 But some of them said, He casteth out evil  
 spirits through Beelzebub the prince of the evil  
 16 spirits. And others, testing him, sought of him Matt. xii. 38.  
 17 a sign from the heavens. But he, knowing their John ii. 25.  
 thoughts, said to them, Every kingdom divided  
 18 after house falleth. If Satan also is divided

(a) Or trial.

against himself, how shall his kingdom stand?—  
for ye say that I cast out evil spirits by Beelze-  
bub. And if I by Beelzebub cast out evil spirits, 19  
by whom do your sons cast them out? therefore  
they shall be your judges. But if I by the finger 20  
of God cast out evil spirits, surely the kingdom  
of God has come upon you.

When the strong man fully armed guardeth 21  
his own court, his goods are in peace; but when 22  
a stronger than he shall attack him, and over-  
come him, he taketh from him his whole armour,  
wherein he trusted, and divideth his spoils. He 23  
who is not with me is against me; and he who  
gathereth not with me scattereth.

When the unclean spirit has gone out of a 24  
man, it walketh through waterless places, seek-  
ing rest; and finding none, it saith, I will turn  
back to my house from which I came out. And 25  
when it has come, it findeth it swept and gar-  
nished. Then it goeth, and taketh with it seven 26  
other spirits more wicked than itself; and they  
enter, and dwell there; and the last state of that  
man becometh worse than was the first.

AND as he spoke these things, a certain woman 27  
out of the multitude lifted up her voice, and said  
to Jesus, Blessed the womb which bore thee,  
and the breasts which thou hast sucked. But 28  
he said, Nay, rather, blessed are those who hear  
the word of GOD, and keep it.

AND when the multitudes were gathering to- 29  
gether to him, he began to say, This is an evil  
generation; it seeketh a sign; and there shall be  
given it no sign but the sign of Jonah. For as 30  
Jonah became a sign to the Ninevites, so will  
also the Son of Man be to this generation.

The queen of the south will rise in the judg- 31  
ment with the men of this generation, and con-  
demn them; for she came from the utmost parts  
of the earth to hear the wisdom of Solomon;  
and, behold, a greater than Solomon is here.

The men of Nineveh will rise in the judgment 32  
with this generation, and will condemn it; for  
they repented at the preaching of Jonah; and,  
behold, a greater than Jonah is here.

- 33 No one, when he hath lighted a lamp, putteth it into a cellar, neither under the bushel, but on the stand, that those who come in may see the light.
- 34 The lamp of the body is thine eye; when thine eye is sound, thy whole body also is full of light; but when it is diseased, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, it will be wholly full of light, as when the lamp by its bright shining doth give thee light. Matt. vi. 22.
- 35
- 36
- 37 WHILE he was speaking, a Pharisee asked Jesus to breakfast with him; and he went in and sat at table. And when the Pharisee saw it, he marvelled that, before breakfast, he had not first washed. Mark vii. 3.
- 38
- 39 And the Lord said to him, Now ye, the Pharisees, make clean the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye fools, did not He who made that which is without make also that which is within? But give as alms the things which are within (a); and, behold, all things are clean to you. Matt. xxiii. 25.
- 40
- 41
- 42 But alas for you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over justice and the love of God; but these ye ought to have done, while not leaving the others undone. Alas for you, Pharisees! for ye love the front seats in the synagogues, and greetings in the markets. Alas for you! for ye are as graves which appear not, and the men who are walking over them know it not. Luke xii. 33.
- 43
- 44
- 45 THEN answered one of the teachers of the law, and said to him, Master, thus saying, thou reproachest us also. Matt. xxiii. 6.
- 46 And he said, Alas for you also, ye teachers of the law! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Alas for you! for ye build the tombs of the prophets, and your Isa. lviii. 6.
- 47

(a) Or which ye have.

Eze. xviii. 19. fathers killed them. So ye are witnesses, and approve the deeds of your fathers; for they indeed killed the prophets, and ye do the building. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will persecute and slay; that the blood of all the prophets, that which has been shed since the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say to you, it shall be required of this generation. Alas for you, teachers of the law! for ye took away the key of knowledge; ye yourselves entered not, and those who were entering ye hindered.

Gen. iv. 8.  
2 Chr. xxiv. 21. And as he went out thence, the scribes and the Pharisees began to set themselves against him, and to provoke him to speak of many things; laying wait for him, to seize upon some word from his mouth.

1 Cor. xiii. 5.  
Mark xii. 13.

IN the mean time, when there were gathered together many thousands of the crowd, so that they trod upon each other, he began to say to his disciples, first of all, Beware ye (a) of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up which will not be revealed; nothing hidden which will not be known. Therefore whatsoever ye have spoken in the darkness will be heard in the light; and that which ye have spoken into the ear in the inner chambers will be proclaimed upon the housetops.

Luke viii. 17. And I say to you, my friends, Be not afraid of those who kill the body, and afterwards have no more that they can do. But I will show you whom ye shall fear: Fear Him who, after He hath killed, hath power to cast into hell; yea, I say to you, fear Him. Are not five sparrows sold for two pence, and yet not one of them is forgotten before GOD? But even the very hairs

John xv. 14.

(a) Or Beware, first of all.

of your head are all numbered. Fear not, ye are of more value than many sparrows.

- 8 And I say to you, Whosoever shall acknowledge me before men, him will the Son of Man  
9 also acknowledge before the angels of God. But he who disowneth me before men will be dis-  
10 owned before the angels of God. And whosoever shall speak a word against the Son of Man, it will be forgiven him; but he who blasphemeth  
11 against the Holy Spirit, it will not be forgiven him.  
12 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or  
13 what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say.  
14 ONE of the multitude said to Jesus, Master, speak to my brother, that he divide the inheritance with me. And Jesus said to him, Man, who made me a judge or a divider over you?  
15 And he said to them, Take heed, and beware of all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.  
16 And he spoke a parable to them, saying, The ground of a certain rich man brought forth  
17 plentifully; and he reasoned within himself, saying, What shall I do? for I have not room to  
18 store my fruits. And he said, This I will do; I will pull down my barns, and build greater; and there I will store all my wheat and my goods.  
19 And I will say to my soul, Soul, thou hast abundance of good things laid up for many years; take thine ease, eat, drink, and be merry. But  
20 God said to him, "Thou fool, this night thy soul will be required of thee; then whose will those  
21 things be which thou hast provided?" So is he who layeth up treasure for himself, and is not rich towards God.  
22 And he said to his disciples, Therefore I say to you, Be not anxious for the life, what ye shall eat; neither for the body, what ye shall put on.  
23 For the life is something greater than the food, and the body than the raiment. Consider the  
24 ravens; for they neither sow nor reap; they

1 Sam. ii. 30.

Matt. xii. 31.

Luke xxi. 14.

Exod. ii. 14.

Eze. xxxiii. 31.

Job ii. 4.

Jas. iv. 15.

Psa. xxxix. 6.

Matt. vi. 25.

Job xxxviii. 41.

have neither storehouse nor barn; yet GOD feedeth them; how much more valuable are ye than the birds! And which of you, by being anxious, 25  
can add to his life a span? (a). If ye then are 26  
not able to do a thing which is least, why are ye  
anxious for the rest?

Consider the lilies, how they neither spin nor 27  
weave; yet I say to you, that even Solomon in  
all his glory was not arrayed like one of these.  
But if GOD thus clothes the grass, which to-day 28  
is in the field, and to-morrow is cast into the  
oven; how much more will He clothe you, O ye  
of little faith!

And seek not what ye shall eat, and what ye 29  
shall drink; neither be ye high-minded. For, 30  
all these things the nations of the world seek  
after; and your Father knoweth that ye have  
need of these things. But seek ye His kingdom; 31  
and these things will be added unto you. Fear 32  
not, little flock; for it is your Father's good  
pleasure to give you the kingdom.

Sell that which ye have, and give alms; pro- 33  
vide yourselves purses which wear not out, an  
unfailing treasure in heaven, where no thief  
approacheth, neither doth moth corrupt. For 34  
where your treasure is, there will also your heart  
be.

Let your loins be girded about, and your 35  
lamps be burning; and ye yourselves like men 36  
who are looking for their lord, when he shall re-  
turn from the wedding; that when he cometh and  
knocketh, they may open to him immediately.  
Blessed are those servants, whom their lord 37  
when he cometh shall find watching; Verily, I  
say to you, he will gird himself, and make them  
sit at table, and will come forth and serve them.  
And if he shall come in the second watch, or in 38  
the third watch, and find them so, blessed are  
those servants. And know this, that if the 39  
householder had known at what hour the thief  
would come, he would not have allowed his  
house to be broken into. Be ye also ready; for  
the Son of Man cometh at an hour when ye 40  
think not.

(a) Or to his stature a cubit.

- 41 THEN Peter said, Lord, speakest thou this  
parable to us, or even to all?
- 42 And the Lord said, Who then is the faithful  
and prudent steward, whom his lord shall set  
over his household, to give them their portion of  
43 food in due season? Blessed is that servant  
whom his lord, when he cometh, shall find so  
44 doing. I say to you, Of a truth he will set him  
over all that he hath. But if that servant say in  
45 his heart, "My lord delayeth his coming"; and  
shall begin to beat the men-servants and the  
maidens, and to eat and drink, and to be  
46 drunken; the lord of that servant will come in  
a day when he expecteth not, and at an hour  
when he is not aware, and will cut him asunder,  
and will appoint him his portion with the un-  
47 faithful. But that servant who knew his lord's  
will and prepared not himself, neither did ac-  
cording to his will, will be beaten with many  
48 stripes. But he who knew not, and did things de-  
serving of stripes, will be beaten with few stripes.  
And to whomsoever much was given, of him  
much will be required; and to whom men com-  
mitted much, of him they will require the more.
- 49 I came to send fire on the earth; and what will  
50 I, if it is already kindled? (a) But I have a  
baptism to be baptized with; and how am I  
51 constrained until it be accomplished! Think ye  
that I have come to give peace on the earth? I  
52 tell you, Nay; but, rather, division; for, hence-  
forth there will be five in one house divided;  
they will be divided, three against two, and two  
53 against three; father against son, and son  
against father; mother against daughter, and  
daughter against her mother; mother-in-law  
against her daughter-in-law, and daughter-in-  
law against her mother-in-law.
- 54 And he said also to the crowds, When ye see a  
cloud rising in the west, immediately ye say,  
There cometh a shower; and so it cometh to  
55 pass. And when a south wind bloweth ye say,  
There will be burning heat; and it cometh to  
56 pass. Ye hypocrites, ye can discern the face of
- 1 Cor. iv. 2.  
Matt. xxii. 6.  
Psa. xxxvii. 9.  
Jas. iv. 17.  
Lev. v. 17.  
Matt. x. 34.  
Mic. vii. 6.  
Matt. xvi. 2.

(a) Or, What would I? Would that it were already kindled!



the earth and of the sky; how then is it that ye do not discern this time? But why even of yourselves judge ye not what is right? 57

Isa. iv. 6.

For when thou art going with thine adversary to the magistrate, on the way take pains to be quit of him, lest he hale thee to the judge; and the judge will commit thee to the officer, and the officer will cast thee into prison. I tell thee, thou wilt by no means come out thence till thou hast paid the very last mite. 58 59

THERE came at that season some who told Jesus of the Galilæans whose blood Pilate had mingled with their sacrifices. 1 13

Acts iii. 19.

And he answering said to them, Because those Galilæans suffered these things, think ye that they showed themselves sinners beyond all the other Galilæans? I tell you, Nay; but, unless ye repent, ye all will perish in like manner. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they showed themselves guilty beyond all the other men who were dwelling in Jerusalem? I tell you, Nay; but, unless ye repent, ye all will perish in like manner. 2 3 4 5

Isa. v. 1.

He spoke also this parable: A certain man had a fig tree planted in his vineyard; and he went and sought fruit thereon, but found none. And he said to the vine-dresser, Behold, for three years I have come seeking fruit on this fig tree, and have found none; cut it down; why also cumbereth it the ground? (a) And he answering said to him, Master, let it alone this year also, till I shall dig about it, and dress it; and if it bear fruit afterwards, well; but if not, thou shalt cut it down. 6 7 8 9

Heb. vii. 25. }  
Psa. cvi. 23. }  
Psa. vi. 2. }

AND Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman who had had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her to him, and said to her, Woman, thou 10 11 12

Joel iii. 10.

(a) Or, Why doth it also make the ground barren?

- 13 art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. Mark xvi. 18.
- 14 Then the ruler of the synagogue answered with indignation, because Jesus had cured on the Sabbath; and he said to the people, There are six days in which men ought to work; in them therefore come and be cured, and not on the Sabbath. But the Lord answered him and said, Ye hypocrites! doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, who is a daughter of Abraham, and hath been bound by Satan these eighteen years, to be loosed from this bond on the Sabbath?
- 15 Luke xii. 1.
- 16 And as he said these things, all his adversaries were put to shame; and all the multitude rejoiced at all the glorious things which were being done by him. Isa. xlv. 24.
- 17 He said therefore, What is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a tree; and the birds of the air sheltered in the branches of it. And again he said, To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till it was all leavened. Matt. xiii. 31.
- 18 AND he went through the cities and villages, teaching, and journeying towards Jerusalem.
- 19 Then one said to him, Lord, are they few who are being saved? And he said to them, Strive to enter by the narrow door; for I say to you, many will seek to enter, and will not be able. Matt. vii. 13.
- 20 When once the master of the house has risen, and has shut the door, and ye begin to stand outside, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know not whence ye are; then ye will begin to say, We ate and drank in thy presence, and thou didst teach in our streets. But he will say, I tell you I know not whence ye are; depart from me, all ye workers of iniquity. Psa. vi. 8.
- 21 Wailing and gnashing of teeth will be there, when

Rev. vii. 9. ye shall see Abraham and Isaac and Jacob and  
all the prophets, in the kingdom of God, and  
yourselves cast out. And they will come from 29  
the east and the west, and from the north and  
the south, and will sit down in the kingdom of  
Matt. xix. 30. GOD. And, behold, there are last who will be 30  
first, and there are first who will be last.

THE same hour certain Pharisees came, saying 31  
to him, Come out, and go hence; for Herod  
wishes to kill thee. And he said to them, Go ye, 32  
and tell that fox, Behold, I cast out evil spirits,  
and perform cures to-day and to-morrow, and  
the third day I am perfected. Nevertheless I 33  
must go my way to-day and to-morrow and the  
day following; for it cannot be that a prophet  
perish outside Jerusalem.

Matt. xxiii. 37. O Jerusalem, Jerusalem, that killest the 34  
prophets, and stonest those who are sent to thee;  
how often would I have gathered thy children  
together, as a hen gathereth her brood under  
her wings, and ye would not! Behold, your 35  
house is left unto you (a); and I say to you, Ye  
shall not see me, until the time come when ye  
shall say, "Blessed is he who cometh in the name  
of the LORD."

Lev. xxvi. 31. }  
Psa. lxix. 25. }  
Isa. i. 7. }

Psa. xxxvii. 32. AND, when he had entered the house of one 1 14  
of the rulers of the Pharisees, to eat bread on the  
Sabbath, they were watching him.

And a certain man who had the dropsy, was 2  
before him, And Jesus answering spoke to the 3  
teachers of the law and Pharisees, saying, Is it  
lawful to heal on the Sabbath, or not? And they  
held their peace. And he took the man, and 4  
healed him, and let him go. And he said to them, 5  
Which of you shall have a son or an ox fallen  
into a pit, and will not immediately pull him out  
on the Sabbath? And they could not answer as 6  
to these things.

And observing how those who were invited 7  
chose out the best places, he spoke a parable to  
Pro. xxv. 6. them, saying, When thou art invited by any one 8  
to a marriage, sit not down in the best place;

(a) Some MSS. add, "desolate."

lest a man more honourable than thyself have  
 9 been invited by him; and he who invited thee  
 and him come and say to thee, Give place to this  
 man; and thou begin with shame to take the  
 10 lowest place. But when thou art invited, go  
 and sit down in the lowest place; that when he  
 who invited thee cometh, he may say to thee,  
 Friend, come up higher. Then thou wilt have  
 honour in the presence of all who sit at table  
 11 with thee. For whosoever exalteth himself shall  
 be humbled; and he who humbleth himself  
 shall be exalted. Luke xviii. 14.

12 Then said he also to him who had invited him,  
 When thou preparest a breakfast or a supper,  
 call not thy friends, or thy brethren, or thy kins-  
 men, or thy rich neighbours; lest they also bid  
 thee in return, and a recompense be made thee.  
 13 But when thou preparest a feast, invite the poor  
 14 the maimed, the lame, the blind; and thou wilt  
 be blessed; for they cannot recompense thee; Rev. xix. 9.  
 but thou wilt be recompensed at the resurrection  
 of the just.

15 And when one of those who sat at table with  
 Jesus heard those things, he said to him, Blessed  
 is he who shall eat bread in the kingdom of God.

16 But Jesus said to him, A certain man made a  
 17 great supper, and invited many; and sent his  
 servant at supper time to say to those who had  
 been invited, Come; for things are now ready.

18 And they all with one consent began to excuse  
 themselves. The first said to him, I have bought  
 a piece of ground, and I must needs go and see  
 19 it; I pray thee have me excused. And another  
 said, I have bought five yoke of oxen, and I am  
 on my way to try them; I pray thee have me  
 20 excused. And another said, I have married a  
 21 wife, and therefore I cannot come. So the serv-  
 ant came and told his master these things. I Cor. vii. 33.

Then the master of the house was angry, and said  
 to his servant, Go out quickly into the streets and  
 lanes of the city, and bring in hither the poor,  
 and the maimed, and the blind, and the lame.  
 22 And the servant said, Master, what thou didst  
 23 command is done, and still there is room. And  
 the master said to the servant, Go out into the  
 Rev. xxii. 17.

Pro. i. 24. highways and hedges, and constrain them to  
come in, that my house may be filled. For, I 24  
say to you, not one of those men who were in-  
vited shall taste of my supper.

Mic. vii. 6. AND there went great multitudes with him; 25  
and he turned, and said to them, If any one 26  
cometh to me, and hateth not his father and  
mother, and wife and children, and brothers and  
sisters, yea, and his own life also, he cannot be  
Matt. xvi. 24. my disciple. Whosoever doth not bear his own 27  
cross and come after me, cannot be my disciple.

For, which of you, wishing to build a tower, 28  
sitteth not down first, and counteth the cost,  
whether he hath means to finish it? Lest haply, 29  
after he hath laid a foundation and is not able  
to finish, all who behold it begin to mock him,  
saying, This man began to build, and was not 30  
able to finish.

Pro. xx. 18. Or what king, going to make war against an- 31  
other king, will not sit down first, and con-  
sider whether he is able with ten thousand to  
meet him who cometh against him with twenty  
thousand? Or else, while the other is yet a 32  
great way off, he sendeth an embassy, and re-  
questeth conditions of peace. So likewise, who-  
soever of you renounceth not all that he hath, 33  
cannot be my disciple.

Phil. iii. 7. Salt, therefore, is good; but if even the salt 34  
has lost its savour, with what shall it be seasoned.  
It is fit neither for the land, nor yet for the dung- 35  
hill; men cast it out. He who hath ears to  
hear, let him hear.

Matt. ix. 10. THEN drew near to hear him all the collectors 1 15  
and outcasts. And the Pharisees and also the 2  
scribes murmured, saying, This man receiveth  
sinners and eateth with them.

Matt. xviii. 12. But he spoke this parable to them: What man 3,4  
of you, having a hundred sheep, if he lose one of  
them, doth not leave the ninety and nine in the  
wilderness, and go after that which is lost, till he  
find it? And when he hath found it, he layeth 5  
it on his shoulders, rejoicing. And when he 6  
cometh home, he calleth together his friends and

his neighbours, saying to them, Rejoice with me; Psa. cxix. 176.  
 7 for I have found my sheep which was lost. I  
 say to you, that likewise joy will be in heaven  
 over one sinner who repenteth, rather than over Luke v. 32.  
 ninety and nine righteous persons, who need no  
 repentance.

8 Or what woman having ten pieces of silver (a),  
 if she lose one piece, doth not light a lamp, and Psa. cxix. 105.  
 sweep the house, and seek diligently till she find  
 9 it? And when she hath found it, she calleth her  
 friends and neighbours together, saying, Rejoice  
 with me; for I have found the piece which I had  
 10 lost. Likewise, I say to you, joy ariseth in the Eze. xviii. 23.  
 presence of the angels of GOD over one sinner  
 who repenteth.

11 AND he said: A certain man had two sons;  
 12 and the younger of them said to his father,  
 Father, give me the portion of thy substance  
 which falleth to me. And he divided unto them  
 13 his living. And not many days after, the  
 younger son gathered all together, and took his  
 journey into a far country; and there wasted  
 14 his substance in riotous living. And when he  
 had spent all, there arose a mighty famine in  
 15 that land; and he began to be in want. And he  
 went and joined himself to one of the citizens of  
 that country; and he sent him into his fields to  
 16 feed swine. And he would fain have filled his Psa. lxxiii. 22.  
 belly with the husks (b) which the swine were  
 eating; and no one gave to him.

17 But when he came to himself, he said, How  
 many of my father's hired servants have bread  
 enough and to spare, while I am perishing here  
 18 with hunger! I will arise and go to my father,  
 and will say to him, Father, I sinned against Psa. xxxii. 5.  
 19 heaven and before thee; I am no longer worthy  
 to be called thy son; make me as one of thy  
 hired servants.

20 And he arose, and went to his father. But  
 while he was yet a great way off, his father saw  
 him, and had compassion, and ran, and fell on  
 21 his neck, and kissed him tenderly. And the son Psa. li. 4.  
 said to him, Father, I sinned against heaven,

(a) Or drachmae, about a shilling each.

(b) Or pcds.

and before thee; I am no longer worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found! And they began to be merry.

But his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things might mean. And the servant said to him, Thy brother has come; and thy father has killed the fatted calf, because he has received him safe and sound. And the elder son was angry, and would not go in; but his father came out, and entreated him. And, answering, he said to his father, Lo, these many years I have served thee, neither transgressed I at any time a commandment of thine; yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, who has devoured thy substance with harlots, thou didst kill for him the fatted calf.

And the father said to him, Son, thou art ever with me, and all that I have is thine. It was but right that we should make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

AND Jesus said also to the disciples, There was a certain rich man, who had a steward; and the same was accused to him that he was wasting his goods. And he called him, and said, How is it that I hear this of thee? render the account of thy stewardship; for thou mayest be steward no longer. Then the steward said within himself, What shall I do? for my lord is taking away from me the stewardship; I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So, calling to him each of his lord's debtors, he said to the first, How much owest thou to my

- 6 lord? And he said, A hundred firkins of oil.  
 And to him he said, Take thy bill (*a*), and sit  
 7 down quickly, and write fifty. Then he said to  
 another, And how much owest thou? And he  
 said, A hundred quarters of wheat. To him he  
 said, Take thy bill (*a*), and write fourscore.
- 8 And his lord commended the unrighteous stew-  
 ard, in that he had done prudently; for the chil-  
 dren of this world are, as to their own generation,  
 more prudent than the children of the light.
- 9 And I say to you, Make for yourselves friends  
 by means of the mammon (*b*) of unrighteousness;  
 that, when it fails, they may receive you into the  
 10 everlasting habitations. He who is faithful in a  
 very little, is faithful also in much; and he who  
 is unrighteous in a very little is unrighteous also  
 11 in much. If therefore ye did not prove faithful in  
 the unrighteous mammon, who will entrust to  
 12 you the true riches? And if ye did not prove faith-  
 ful in that which is another's, who will give you  
 13 that which will be our (*c*) own? No servant can  
 serve two masters; for either he will hate the  
 one, and love the other; or he will cling to the  
 one, and despise the other. Ye cannot serve  
 God and mammon.
- 14 Now the Pharisees, who were avaricious, Matt. xxiii. 14.  
 heard all these things, and derided him.
- 15 And he said to them, Ye are they who justify  
 themselves before men. But God knoweth  
 your hearts; for that which is highly esteemed  
 among men is an abomination in the sight of  
 16 God. The Law and the Prophets were until  
 John; from that time the kingdom of God is  
 preached, and every one forceth his way into it. Matt. xi. 12.
- 17 Yet it is easier for the heavens and the earth to  
 pass away, than for one tittle of the Law to fail. Psa. cii. 26.
- 18 Every one who putteth away his wife and  
 marrieth another, committeth adultery; and  
 whosoever marrieth her who is put away from  
 her husband, committeth adultery. Matt. v. 32.
- 19 There was a certain rich man, who was  
 clothed in purple and fine linen, and fared

(a) *Or, agreement.*(b) *i.e. riches.*

(c) Some MSS. have "your."



sumptuously every day; and at his gate was 20  
 laid a certain poor man named Lazarus, who  
 was full of sores, and longed to be fed with what- 21  
 ever fell from the rich man's table; nay, even  
 the dogs used to come and lick his sores. And 22  
 it came to pass that the poor man died, and  
 was borne away by the angels into Abraham's  
 bosom. The rich man also died, and was buried;  
 and in Hades he lifted up his eyes, being in tor- 23  
 ments, and saw Abraham afar off, and Lazarus  
 in his bosom. And he cried and said, Father 24  
 Abraham, have pity on me, and send Lazarus to  
 dip the tip of his finger in water and cool my  
 tongue; for I am tormented in this flame.

Matt. viii. 11.

Zec. xiv. 12.

But Abraham said, Son, remember that thou 25  
 in thy lifetime receivedst thy good things, and  
 Lazarus likewise evil things; but now he is com-  
 forted here, while thou art tormented. And 26  
 with all this, between us and you a great gulf has  
 been fixed, that they who would pass hence to  
 you may not be able, and that none may cross  
 thence to us.

Then he said, I pray thee therefore, father, 27  
 that thou wouldest send him to my father's  
 house; for I have five brethren; that he may 28  
 testify to them, lest they also come into this  
 place of torment. But Abraham said, They 29  
 have Moses and the Prophets; let them hear  
 them. And he said, Nay, father Abraham; but 30  
 if one should go to them from the dead, they will  
 repent. But Abraham said to him, If they hear 31  
 not Moses and the Prophets, neither would they  
 be persuaded if one rose from the dead.

2 Cor. iv. 3.

Matt. xviii. 7.

THEN Jesus said to his disciples, It is im- 1 17  
 possible for occasions of evil not to come; but  
 alas for him through whom they come! It were 2  
 better for him that a millstone were hung about  
 his neck, and he were cast into the sea, than that  
 he should cause one of these little ones to fall  
 away.

Lev. xix. 17.

Take heed to yourselves. If thy brother do 3  
 wrong, rebuke him; and if he repent, forgive  
 him. And if he wrong thee seven times in the 4

day, and seven times turn to thee, saying, I repent, thou shalt forgive him.

Matt. vi. 14.

5 The apostles said to the Lord, Increase our faith.

6 And the Lord said, If ye have faith as a grain of mustard seed, ye might say to this sycamine tree, Be rooted up, and be planted in the sea; and it would obey you.

Matt. xvii. 20.

7 But which of you, having a servant ploughing or shepherding, will say to him, when he has come from the field, Go straightway and sit down

8 at table; and will not rather say to him, Make ready wherewith I may sup, and gird thyself and wait on me, till I have eaten and drunken; and

9 afterwards thou shalt eat and drink? Doth he thank his servant because he did the things

Job xxii. 3.

10 which were commanded? So likewise ye, when ye have done all those things which are commanded you, should say, We are unprofitable servants; we have done that which it was our duty to do.

11 AND as they were on their way to Jerusalem, he passed between Samaria and Galilee. And

12 as he entered a certain village, there met him ten men, lepers, who stood afar off; and they lifted

Lev. xiii. 46.

13 up their voices, and said, Jesus, Master, have pity on us. And when he saw them, he said to

14 them, Go show yourselves to the priests. And it came to pass that as they were going they were

15 cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice

2 Kings v. 14.

16 glorified God, and bowed himself at Jesus' feet, giving him thanks; and he was a Samaritan. And

John iv. 39.

17 Jesus answering said, Were not the ten cleansed? but where are the nine? Was none found to

18 return to give glory to God but this stranger? And he said to him, Arise, go thy way; thy

Matt. ix. 22.

faith hath made thee whole.

20 BUT, being asked by the Pharisees when the kingdom of God would come, he answered them and said, The kingdom of God cometh not with

21 outward show; neither will men say, "Lo here!" Luke xxi. 18.

or, "There!" for, behold, the kingdom of God is within you (a).

And he said to the disciples, Days will come, 22  
when ye will desire to see one of the days of the  
Son of Man, and ye will not see it. And they 23  
will say to you, "See there!" "See here!"; go  
not out, nor follow them. For as the lightning 24  
lighteneth out of one part under the heavens,  
and shineth unto another part under the heavens;  
so will the Son of Man be in his day. But he 25  
must first suffer many things, and be rejected by  
this generation.

And as it was in the days of Noah, so will it be 26  
also in the days of the Son of Man. They ate, 27  
they drank, they married, they were given in  
marriage, until the day in which Noah entered  
the ark, and the flood came, and destroyed them  
all.

Gen. vii. 7.

Gen. vii. 11.

Likewise, even as it was in the days of Lot; they 28  
ate, they drank, they bought, they sold, they 29  
planted, they built; but the same day in which  
Lot went out of Sodom it rained fire and brim-  
stone from the heavens and destroyed them all.  
Even so it will be in the day when the Son of Man 30  
is revealed. In that day, let not him who shall 31  
be upon the housetop, his goods in the house, go  
down to remove them; and he who is in a field,  
let him likewise not turn back. Remember 32  
Lot's wife.

Gen. xix. 23.

Gen. xix. 26.

Whosoever shall seek to gain his life will lose 33  
it; and whosoever shall lose his life will preserve  
it.

Matt. xxiv. 40.

I tell you, in that night there will be two men 34  
on one bed; the one will be taken, and the other  
left. Two women will be grinding together; the 35  
one will be taken, and the other left (b).

And they answered and said to him, Where, 37  
Lord?

Job xxxix. 30.

He said to them, Wherever the body is, there  
will the vultures also be gathered together.

AND he spoke a parable to them to the effect 1 18  
that they ought always to pray, and not to faint;

(a) Or in the midst of you.

(b) Some MSS. add (v. 36), "Two men will be in the field;  
one will be taken, and the other left."

- 2 saying, There was in a certain city a judge, who  
 3 feared not God, neither regarded man; and  
 there was a widow in that city; and she came  
 often to him, saying, "Avenge me on mine ad-  
 4 versary." And he would not for a while; but  
 afterwards he said within himself, "Though I  
 5 neither fear God, nor regard man, yet because  
 this widow troubleth me, I will avenge her, lest  
 at last by her coming she wear me out." Luke xi. 8.
- 6 The Lord said, Hear what the unrighteous  
 7 judge saith. And will not God avenge His own  
 elect, who cry day and night to Him, and He is  
 8 long-suffering over them? I tell you that He  
 will avenge them speedily. Nevertheless, when  
 the Son of Man cometh, will he find faith on the  
 earth? Psa. xlv. 5.
- 9 AND he spoke this parable to certain who  
 trusted in themselves that they were righteous, Luke x. 29.  
 10 and despised all others: Two men went up to  
 the temple to pray; one a Pharisee and the  
 11 other a collector. The Pharisee stood and  
 prayed, by himself, thus, "GOD, I thank thee, Isa. lxxv. 5.  
 that I am not as the rest of men are, extortion-  
 ers, unjust, adulterers, or even as this collector.  
 12 I fast twice in the week, I give a tenth of all that  
 13 I gain." But the collector, standing afar off,  
 would not lift up so much as his eyes to heaven,  
 but smote his breast, saying, "GOD be merciful Jer. xxxi. 19.  
 to me a (a) sinner."
- 14 I tell you, This man went down to his house  
 justified, more than the other. For every one  
 who exalteth himself will be abased; but he who Job xxii. 29.  
 humbleth himself will be exalted.
- 15 AND they were bringing to Jesus their infants Matt. xix. 13.  
 also, that he might touch them; but when his  
 16 disciples saw it they rebuked them (b). But  
 Jesus called the infants to him, and said, Suffer  
 the little children to come to me, and forbid  
 them not; for of such is the kingdom of GOD (c).  
 17 I say to you, Verily, whosoever shall not receive Psa. cxxx. 2.  
 the kingdom of GOD as a little child doth, he will  
 in no wise enter it.

(a) Or, the.

(b) See notes, pp. 40 and 90.

(c) Or, to such belongeth the kingdom of God.

AND a certain ruler questioned him, saying, 18  
Good Master, what shall I do to inherit eternal life?

Jesus said to him, Why callest thou me good? 19  
none is good but one, that is, GOD. Thou know- 20  
est the commandments, "Do not commit adul-  
tery," "Do not kill," "Do not steal," "Do not  
bear false witness," "Honour thy father and thy  
mother." And he said, All these I have kept 21  
from my youth.

Deut. v. 17. }  
Ex. xx. 12. }

And when Jesus heard it, he said to him, Yet 22  
lackest thou one thing; sell all that thou hast,  
and distribute to the poor, and thou shalt have 23  
treasure in heaven; and come, follow me. But  
when he heard these things he became exceed-  
ingly sorrowful; for he was very rich.

1 Tim. vi. 19.

Pro. xi. 28.

Then Jesus, looking upon him, said, With 24  
what difficulty those who have riches enter the  
kingdom of GOD! For it is easier for a camel to 25  
go through the eye of a needle, than for a rich man  
to enter the kingdom of God. And those who 26  
heard it said, Who, then, can be saved? And he 27  
said, The things which are impossible with men  
are possible with God.

Zec. viii. 6.

Then Peter said, Behold, we forsook what was 28  
ours and followed thee.

And he said to them, Verily, I say to you, 29  
there is no one who hath left house, or wife, or  
brothers, or parents, or children, for the kingdom  
of GOD's sake, who will not receive manifold 30  
more in this present time, and in the age to  
come everlasting life.

Rev. ii. 10.

THEN he took to himself the twelve, and said 31  
to them, Behold, we are going up to Jerusalem,  
and all things which were written through the  
prophets concerning the Son of Man will be ac- 32  
complished. For he will be delivered to the Gen-  
tiles, and will be mocked and shamefully treated,  
and spit upon; and they will scourge him, and 33  
put him to death; and the third day he will rise.

Psa. xxii. }  
Isa. liii. }

And they understood none of those things; 34  
and this saying was hidden from them, and they  
knew not the things which were spoken.

Matt. xx. 29.

NOW, as he came nigh to Jericho, a certain 35  
blind man was sitting by the way side begging;

36 and hearing the multitude pass by, he asked  
 37 what it meant. And they told him, Jesus the  
 38 Nazarene is passing by. And he cried, saying,  
 39 Jesus, thou Son of David, have pity on me. And  
 those who went before rebuked him, that he  
 should hold his peace; but he cried so much the  
 more, Thou Son of David, have pity on me. Psa. lxxii. 12.

40 And Jesus stood, and commanded him to be  
 brought to him; and when he drew near, Jesus  
 41 asked him, What wouldest thou that I should do  
 to thee? And he said, Lord, that I may receive  
 42 sight. Jesus said to him, Receive sight; thy  
 43 faith hath made thee whole. And immediately  
 he received sight, and followed him, glorifying  
 God; and all the people, when they saw it, gave  
 praise to God. Luke xvii. 19.

19

1 AND Jesus entered Jericho and was passing  
 2 through. And there was a man named Zac-  
 3 chæus, a chief collector; and he was rich. And  
 he tried to see what manner of person Jesus was;  
 and could not for the crowd, for he was little of  
 4 stature. And he ran on before, and climbed up  
 into a sycamore tree to see him; for he was to  
 5 pass that way. And when Jesus came to the  
 place, he looked up, and said to him, Zacchæus,  
 make haste, and come down; for, to-day I must  
 6 abide in thy house. And he made haste, and  
 7 came down, and received him joyfully. And  
 when they saw it, they all murmured, saying, He  
 has gone to be guest with a man who is a sinner. Josh. vi. 26.  
Luke v. 30.

8 And Zacchæus stood, and said to the Lord,  
 Behold, Lord, the half of my goods I give to the  
 poor; and if I have exacted any thing from any  
 9 one unjustly, I restore it four-fold. And Jesus  
 said concerning him, This day salvation has  
 come to this house, forasmuch as this man also  
 10 is a son of Abraham. For the Son of Man has  
 come to seek and to save that which was lost. Psa. xli. 1.  
Luke xiii. 16.

11 As they listened to these things, he added a  
 parable, because he was nigh to Jerusalem, and  
 because they thought that the kingdom of God  
 12 would immediately appear. He said therefore:  
 A certain nobleman went into a far country to Matt. xxv. 14.

- receive for himself a kingdom (a), and to return. And he called ten of his servants, and delivered to them ten pounds (b), and said to them, Trade ye till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to rule over us. 13
- John i. 11. And when he had returned, having received the kingdom, he commanded the servants to whom he had given the money, to be called unto him, that he might know what any one had gained by trading. Then came the first, saying, Lord, thy pound gained ten pounds. And he said to him, Well done, good servant; because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound made five pounds. And he said likewise to him, Be thou also over five cities. 15
- Luke xvi. 10. And that other came, saying, Lord, behold, thy pound! which I kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that which thou layedst not down, and reapest that which thou didst not sow. 16
- 2 Sam. i. 16. His lord said to him, Out of thine own mouth I will judge thee, thou wicked servant. Knewest thou that I was an austere man, taking up that which I laid not down, and reaping that which I did not sow? Then why gavest thou not my money into a bank? and at my coming I might have required it with interest. And he said to those who stood by, Take from him the pound, and give it to him who hath the ten pounds. (And they said to him, Lord, he hath ten pounds.) I say to you, To every one who hath shall be given; and from him who hath not, even that which he hath shall be taken away. 18
- Luke viii. 18. But these my enemies, who would not that I should reign over them, bring them hither, and slay them in my presence. 19
- Psa. ii. 4. And when he had thus spoken, he went before, going up to Jerusalem. 20
- Matt. xxi. 1. AND when he had come nigh to Bethphage and Bethany, at the mount called Olivet, he sent 21

(a) Or kingly authority.

(b) *Lit.* minæ. The mina = about £4.

- 30 two of the disciples, saying, Go ye into the vil-  
 lage over against you; in which at your entering  
 ye will find a colt tied, whereon never man yet  
 31 sat; loose it, and bring it hither. And if any  
 one ask you, "Why do ye loose it?" ye shall  
 32 say, Because the Lord hath need of it. And Psa. 1. 10.  
 those who were sent went their way, and found  
 33 even as he had said to them. And as they were  
 loosing the colt, the owners thereof said to them,  
 34 Why loose ye the colt? And they said, The  
 35 Lord hath need of it. And they brought it to  
 Jesus; and they cast their garments upon the colt,  
 36 and set Jesus thereon. And as he went, they John xii. 14.  
 spread their garments in the way.
- 37 And when he had come nigh, even at the  
 descent of the Mount of Olives, the whole mul-  
 titude of the disciples began to rejoice and to  
 praise God with a loud voice for all the mighty  
 38 works which they had seen; saying, Blessed is Psa. cxviii. 26.  
 the King who cometh in the name of the LORD;  
 39 peace in heaven, and glory in the highest! And  
 some of the Pharisees from among the multitude  
 40 said to him, Master, rebuke thy disciples. But  
 he answered and said, I tell you, if these were to Hab. ii. 11.  
 keep silence, the stones would cry out.
- 41 And when he had come nigh, he beheld the  
 42 city, and wept over it, saying, Oh, that thou,  
 even thou, hadst known, in this day, the things  
 which belong unto peace! but now they are hid-  
 43 den from thine eyes. For days will come upon Psa. xc. 11.  
 thee when thine enemies will cast a trench about  
 thee, and compass thee round, and keep thee in  
 44 on every side, and will cast thee to the ground,  
 and thy children within thee; and they will not  
 leave in thee one stone upon another; because  
 thou knewest not the time of thy visitation.
- 45 And he went into the temple, and began to  
 46 cast out those who sold; saying to them, It is  
 written, "My house shall be a house of prayer"; Isa. lvi. 7.  
 but ye have made it "a den of robbers." Jer. vii. 11.
- 47 AND he taught daily in the temple. But the  
 high priests and the scribes and the chief men of  
 48 the people sought to destroy him, but could not  
 find what they might do; for all the people were  
 very attentive to hear him.



ON one of the days, as he was teaching the people in the temple, and preaching the gospel, the high priests and the scribes together with the elders came upon him, and spoke to him, saying, Tell us by what authority thou doest these things? or who is he who gave thee that authority? He answered and said to them, I also will ask you a thing; and tell ye me: The baptism of John, was it from heaven? or from men? And they reasoned among themselves, saying, If we shall say, "From heaven," he will say, "Why believed ye him not?" but if we say, "From men," all the people will stone us; for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. Then Jesus said to them, Neither tell I you by what authority I do these things.

AND he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty-handed. Then he sent yet another servant; but they beat him also, and treated him shamefully, and sent him away empty-handed. And he sent yet a third; and they wounded him also, and cast him out.

Then the lord of the vineyard said, What shall I do? I will send my beloved son; it may be that they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may become ours. So they cast him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it, they said, God forbid!

And he looked upon them, and said, What is this then which is written,

"The stone which the builders rejected,  
The same became the head of the corner"?  
Whosoever shall fall upon that stone will be

broken; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the high priests sought to lay hands on him in that very hour, yet were afraid of the people; for they perceived that he had spoken that parable against them.

20 AND, that they might take hold of his words, so as to deliver him to the power and authority of the Governor, they watched him, and sent forth spies who pretended to be righteous men. Matt. xxii. 15.

21 And they asked him, Master, we know that thou sayest and teachest rightly; neither acceptest thou the person of any, but teachest the way of GOD truly; is it lawful for us to give tribute to

22 Cæsar, or not? But he perceived their craftiness, and said to them, Show me a denarius.

23 Whose image and superscription hath it? And they said, Cæsar's. And he said to them, Render therefore to Cæsar the things which are Cæsar's, and to GOD the things which are GOD's,

24 And they could not take hold of his words before the people; and, marvelling at his answer, they held their peace. Rom. xiii. 7.

27 THEN came to him certain of the Sadducees, (who deny that there is any resurrection,) and they asked him, Master, Moses wrote to us, that if any man's brother, having a wife, die without children, his brother should take his wife, and raise up issue to that brother. Now there were

28 seven brothers; and the first took a wife, and died without children. And the second and the third took her; and, in like manner, even the

30, 31 seven left no children and died. Afterwards the woman also died. Of which of them, then, does the woman become wife in the resurrection? for the seven had her as wife. Deut. xxv. 5.

34 And Jesus said to them, The children of this world marry, and are given in marriage; but those who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; for they cannot die any more, since they are like

37 of the resurrection. And, that the dead are 1 Cor. xv. 40.

- Ex. iii. 6. raised, even Moses showeth, when (at The Bush) he speaks of the LORD as "the God of Abraham, and the God of Isaac, and the God of Jacob." Now, He is a God, not of dead men, but of living; 38  
 Rom. xiv. 8. for, unto Him, all are living. Then certain of the scribes answering said, 39  
 Master, thou hast well said. For they durst 40  
 not question him any more.  
 AND he said to them, How say they that the 41  
 Christ is David's son, whereas David himself 42  
 saith in the book of Psalms,  
 "The LORD said to my Lord,  
 Sit thou at My right hand,  
 Until I make thy enemies thy footstool." 43  
 David therefore called him Lord; how then is 44  
 he his son?  
 Jesus said to the disciples in the hearing of all 45  
 the people, Beware of the scribes, who like to 46  
 walk in long robes, and love salutations in the  
 markets, and the front seats in the synagogues,  
 and the best places at feasts; who devour 47  
 widows' houses, and for a pretence make long  
 prayers; these will receive greater condemna-  
 tion.  
 Mark xii. 41. And he looked up, and saw the rich casting 1 21  
 their gifts into the treasury. And he saw a 2  
 certain poor widow casting in thither two mites.  
 And he said, I tell you, Of a truth this poor 3  
 widow hath cast in more than they all; for all 4  
 these out of their abundance cast in unto the  
 offerings; but she out of her penury cast in all  
 the living that she had.  
 AND when some were speaking of the temple, 5  
 how it was adorned with goodly stones and  
 gifts, he said, As for these things which ye be- 6  
 hold, days will come, in which there will not be  
 left one stone upon another which will not  
 be thrown down.  
 And they asked him, saying, Master, but when 7  
 will these things be? and what sign will there be  
 when these things are about to come to pass?  
 And he said, Take heed that ye be not deceived; 8  
 for many will come in my name, saying, "I am  
 he"; and "The time is near"; go not after them.

- 9 And when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but the end is not yet.
- 10 Then he said to them, Nation will rise against Hag. ii. 22.  
11 nation, and kingdom against kingdom; and there will be great earthquakes, and in divers places pestilences and famines; and there will be fearful sights and great signs from the heavens.
- 12 But before all these things, they will lay their Acts iv. 3.  
13 hands on you, and persecute you, delivering you to the synagogues, and into prisons, and ye will be brought before kings and governors for my name's sake. It will turn out unto you for a  
14 testimony. Settle it therefore in your hearts, not to meditate beforehand how ye shall answer; for I will give you utterance and wisdom, Acts vi. 10.  
15 which all your adversaries will not be able to resist or to gainsay. And ye will be betrayed even by parents, and brothers, and kinsfolk, and friends; and some of you they will put to death.
- 17 And ye will be hated by all men for my name's John xvii. 14.  
18 sake. But there shall not a hair of your head  
19 perish. By your endurance ye will win your souls (a).
- 20 But when ye see Jerusalem being compassed with armies, know that her desolation is nigh.  
21 Then let those who are in Judæa flee to the mountains; and let those who are in the midst of the city depart out; and let not those who are  
22 in the country come in. For these are the days of retribution, that all things which are written Deut. xxviii. 25.  
23 may be fulfilled. Alas for those who are with child, and for those who give suck, in those days! for there will be great distress in the land, and  
24 wrath upon this people. And they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.
- 25 And there will be signs in sun and moon and stars; and upon the earth distress of nations, Dan. xii. 1.  
26 and the billows; men fainting for fear, and for

(a) Or lives.

- expectation of those things which are coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.
- Rev. xiv. 14. 27
- And he spoke to them a parable: Behold the fig tree, and all the trees; when they are now shooting forth, ye see and know of your own selves that now summer is nigh. And so, when ye see these things happening, know ye that the kingdom of God is nigh. Verily, I say to you, this generation will not pass away, till all has come about. The heavens and the earth will pass away; but my words will not pass away.
- Matt. xxiv. 32 29
- And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come on you suddenly, like a snare. For it will come on all who dwell upon the face of the whole earth. But, be wakeful, praying at every season, that ye may prevail to escape all those things which will come to pass, and to stand before the Son of Man.
- Isa. xl. 8. 33
- AND each day he was teaching in the temple; and at night he went out, and abode in the mount which is called Olivet. And all the people went early in the morning to him in the temple, to hear him.
- Matt. xxv. 13. 36
- John viii. 1. 38

NOW, the feast of unleavened bread, which is called the Passover, was nigh. And the high priests and scribes were seeking how they might kill him; for they feared the people.

1 22

2

- Then Satan entered Judas, called Iscariot, who was of the number of the twelve. And he went his way and communed with the high priests and captains, how he might betray him to them. And they were glad, and covenanted to give Judas money. And he agreed, and sought opportunity to betray him to them in the absence of the multitude.
- Matt. xxvi. 14. 3
- 4
- Zec. xi. 12. 5
- 6
- AND the day of unleavened bread came, when the Passover had to be sacrificed. And Jesus
- Ex. xii. 7
- 8

- sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said
- 9 to him, Where wouldst thou that we prepare?
- 10 And he said to them, Behold, when ye have entered the city, there will meet you a man, bearing a pitcher of water; follow him into the
- 11 house which he entereth. And ye shall say to the householder, The Master saith to thee, Where is the guest chamber, where I may eat the
- 12 Passover with my disciples? And he will show you a large upper room furnished; there make
- 13 ready. And they went, and found as he had said to them; and they made ready the Passover.
- 14 AND when the hour had come, he sat at table, Matt. xxvi. 12.
- 15 and the apostles with him. And he said to them, I have earnestly desired to eat this Pass-
- 16 over with you before I suffer; for I say to you, I shall never again eat it until it be fulfilled in
- 17 the kingdom of GOD. And he took a cup, and gave thanks, and said, Take this, and divide it
- 18 among yourselves; for I say to you, I shall not drink henceforth of the fruit of the vine, until
- 19 the kingdom of GOD has come. And he took Mark xiv. 22.
- bread, and gave thanks, and broke, and gave to them, saying, This is my body which is being given for you; do this in remembrance of me.
- 20 And, after they had supped, the cup likewise, saying, This cup is the new covenant in my blood, which is shed for you.
- 21 But, behold, the hand of him who betrayeth
- 22 me is with me on the table. For the Son of Man goeth, as it was determined; but alas for that
- 23 man by whom he is betrayed! And they began Luke xxiv. 46.
- to inquire among themselves which of them it was who would do that thing.
- 24 And there arose also a contention among Luke ix. 46.
- 25 them, as to which of them was esteemed the greatest. And he said to them, The kings of the Gentiles lord it over them; and those who exercise authority over them are called bene-
- 26 factors. But ye shall not be so; but he who is greatest among you, let him become as the youngest; and he who is chief, as he who
- 27 serveth. For, which is greater, he who sitteth

- at table, or he who serveth? is it not he who sitteth at table? but I am among you as he who serveth.
- John xiii. 14.      Ye are those who have continued with me in my trials. And I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. 28 29 30
- Amos ix. 9.      Simon, Simon, behold, Satan desired to have you all, that he might sift you as wheat; but, as John xvii. 9.      to thee, I besought that thy faith might not fail; and when thou hast turned, strengthen thou thy brethren. And Simon said to him, Lord, I am ready to go with thee both to prison and to death. Jesus said, I tell thee, Peter, the cock will not crow this day till thou hast thrice denied that thou knowest me. 31 32 33 34
- Luke ix. 3.      And Jesus said to them, When I sent you forth without purse and wallet and shoes, lacked ye anything? And they said, Nothing. Then said he to them, But now, he who hath a purse, let him take it, and likewise a wallet; and he who hath not a purse (a), let him sell his garment, and buy a sword. For I say to you, This that is written must be accomplished in me, "And he was reckoned among the transgressors"; for that which concerneth me hath an end. And the disciples said, Lord, behold, here are two swords. And he said to them, It is enough. 35 36 37 38
- Isa. liii. 12.      AND he came out, and went, as he was wont, to the Mount of Olives; and the disciples followed him. And when he was at the place, he said to them, Pray that ye enter not into temptation. 39 40
- Matt. xxvi. 36.      And he was withdrawn from them about a stone's cast. And kneeling down, he prayed, saying, Father, if Thou art willing, remove this cup from me; nevertheless not my will, but Thine, be done. And there appeared unto him an angel from heaven, strengthening him. And falling into an agony, he prayed the more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 41 42 43 44
- Matt. iv. 11.      And he rose from prayer, and came to the 45
- (a) Or sword.

- disciples, but found them sleeping for sorrow;  
 46 and he said to them, Why sleep ye? rise and pray, Luke xxii. 40.  
 that ye enter not into temptation.
- 47 While he was yet speaking, lo, a multitude; Matt. xxvi. 47.  
 and he who was called Judas, one of the twelve,  
 went before them, and drew near to Jesus to kiss  
 48 him. But Jesus said to him, Judas, betrayest  
 49 thou the Son of Man with a kiss! When those  
 who were about him saw what would follow, they  
 said, Lord, shall we smite with the sword? And  
 50 one of them smote the servant of the High  
 51 Priest, and cut off his right ear. And Jesus answered  
 and said, Suffer ye thus far. And he  
 touched the ear and healed him.
- 52 Then Jesus said to the high priests, and cap-  
 tains of the temple, and elders, who had come  
 against him, Have ye come out, with swords and  
 53 staves, as against a robber? When I was with  
 you daily in the temple, ye stretched not forth  
 your hands against me; but this hour is yours, John xii. 27.  
 54 and now is the power of darkness. Then they  
 seized him, and led him away, and took him into  
 the High Priest's house.
- 55 AND Peter followed afar off. And when they  
 had kindled a fire in the midst of the court, and  
 had sat down together, Peter sat among them.
- 56 But a certain maid saw him as he sat in the fire-  
 light, and, attentively looking upon him, she Matt. xxvi. 69.  
 57 said, This man also was with him. And he  
 denied it, saying, Woman, I know him not.
- 58 And after a little while some one else saw him, Matt. xxvi. 71.  
 and said, Thou also art of them. And Peter  
 59 said, Man, I am not. And about the space of an  
 hour afterwards, another confidently affirmed, Mark xiv. 70.  
 saying, Of a truth this fellow also was with him;  
 60 for he too is a Galilæan. And Peter said, Man,  
 I know not what thou sayest. And imme-  
 diately, while he was yet speaking, a cock crew.
- 61 And the Lord turned, and looked upon Peter.  
 And Peter remembered the word of the Lord, Matt. xxvi. 75.  
 how he had said to him, Before the cock crow  
 62 this day, thou wilt disown me thrice. And he  
 went out, and wept bitterly.
- 63 AND the men who had Jesus in charge mocked  
 64 him, and smote him. And they blindfolded Matt. xxvi. 68.



him, and asked him, saying, Prophecy, who was  
it who struck thee? And they spoke many 65  
other things against him, reviling him.

Acts iv. 26. AND as soon as it was day, the Assembly of 66  
Elders of the people, both chief priests and  
scribes, came together and led him away into  
their council, saying, If thou art the Christ, tell 67  
us. He said to them, If I tell you, ye will not  
believe; and if I question you, ye will not an- 68  
swer. But henceforth the Son of Man will be  
sitting at the right hand of the power of GOD. 69  
Then said they all, Art thou then the Son of GOD? 70  
And he said to them, Ye say truly; I am. And 71  
they said, What need have we of any further  
witness? for we ourselves have heard from his  
own mouth.

Matt. xxvii. 2. AND the whole multitude of them arose, and 1 23  
led him to Pilate. And they began to accuse 2  
him, saying, We found this fellow perverting  
our nation, and forbidding to give tribute to  
Cæsar, and saying that he himself is Christ a  
king. Pilate asked him, saying, Art thou the 3  
king of the Jews? And he answered him and  
said, Thou sayest truly. Then Pilate said to 4  
the high priests and to the people, I find no guilt  
in this man. But they were the more urgent, 5  
saying, He stirreth up the people, teaching  
throughout all Judæa, and beginning from  
Galilee even to this place.  
But when Pilate heard, he asked whether the 6  
man was a Galilæan. And as soon as he knew 7  
that he was of Herod's jurisdiction, he sent him  
to Herod, who himself also was in Jerusalem at  
that time.  
And when Herod saw Jesus, he was exceed- 8  
ingly glad; for he had been a long time desirous  
to see him, because he had heard of him; and  
he hoped to see him do some miracle. And 9  
Herod put many questions to him; but he an-  
swered him nothing. And the high priests and 10  
scribes stood and vehemently accused him. And 11  
Herod with his soldiers set him at naught, and  
mocked him, and arrayed him in a gorgeous robe,

- 12 and sent him back to Pilate. And the same day Acts iv. 27.  
Herod and Pilate became friends; for, before,  
they were at enmity.
- 13 But Pilate called together the high priests and  
14 the rulers and the people, and said to them, Ye  
brought to me this man, as one who perverteth  
the people; and, behold, I examined him before  
you, but found no guilt in him touching those Luke xxiii. 4.  
15 things whereof ye accuse him; no, nor yet  
Herod; for he sent him back to us; and, behold,  
nothing worthy of death has been done by him.  
16 I will therefore chastise him, and release him (a).
- 18 But they cried out all together, saying, Away Acts iii. 14.  
with this fellow, and release unto us Barabbas;  
19 —who for a certain tumult made in the city, and  
20 for murder, had been cast into prison. But  
Pilate, desiring to release Jesus, spoke again to  
21 them. But they kept crying out, saying,  
22 Crucify! crucify him! And he said to them the  
third time, Why, what evil hath he done? I  
have found in him nothing deserving of death;  
therefore, I will chastise him and let him go. Psa. xxii. 12.  
23 And they were urgent with loud voices, ask-  
ing that he should be crucified. And their voices  
prevailed.
- 24 And Pilate gave sentence that it should be as  
25 they asked. And he released him who for sedi- Ex. xxiii. 2.  
tion and murder had been cast into prison,  
him for whom they were asking; but he deliv-  
ered Jesus to their will.
- 26 And as they led him away, they laid hold of Matt. xxvii. 32.  
one Simon, a Cyrenian, who was coming from  
the country, and upon him they laid the cross,  
that he might bear it after Jesus.
- 27 And there followed him a great crowd of the  
people, and of women who bewailed and la-  
28 mented him. But Jesus turning to them said,  
Daughters of Jerusalem, weep not for me; weep  
rather for yourselves and for your children. Isa. liv. 1.  
29 For, behold, days are coming in which they will  
say, "Blessed are the barren, and the wombs  
which never bore, and breasts which never gave

(a) V. 17, "Now at the feast he must needs release one unto them," is of very doubtful authority.

Hos. x. 8. suck." Then they will begin to say to the 30  
 mountains, "Fall on us"; and to the hills,  
 Pro. xi. 30. "Cover us." For if they do these things in a 31  
 green tree, what shall be done in the dry?  
 Isa. liii. 12. And there were also two others, malefactors, 32  
 led with him to be put to death. And when they 33  
 had come to the place called The Skull (*a*), there  
 they crucified him, and the malefactors, one at  
 his right hand, and the other at his left.  
 Matt. v. 44. Then Jesus said, Father, forgive them; for 34  
 they know not what they do.  
 And in parting his garments among them,  
 they cast lots. And the people stood beholding. 35  
 Psa. xxii. 7. And the rulers also derided him, saying, He 36  
 saved others; let him save himself, if he is the  
 Christ, the chosen of God. And the soldiers 37  
 also mocked him, coming to him, offering him  
 vinegar, and saying, If thou art the king of the 38  
 Jews, save thyself. And above him there was  
 an inscription,

### This is the King of the Jews.

Luke xvii. 34. And one of the malefactors who were hanged 39  
 was railing on him, Art thou not the Christ?  
 Save thyself and us. But the other, rebuking 40  
 him, answered and said, Dost thou not fear God,  
 seeing that thou art under the same condemna- 41  
 tion? and we indeed justly; for we receive the  
 due reward of our deeds; but this man did 42  
 nothing amiss. And he said, Jesus, remember  
 me when thou comest into (*b*) thy kingdom. And 43  
 Jesus said to him, Verily, I say to thee, to-day  
 thou shalt be with me in Paradise.  
 AND it was now about the sixth hour, and 44  
 there came a darkness over all the land until the  
 ninth hour, the sun's light having failed; and 45  
 the veil of the sanctuary was rent in the midst. 46  
 And Jesus cried out with a loud voice, and said,  
 Psa. xxxi. 5. Father, into Thy hands I commit my spirit. And  
 having said this, he expired.  
 Now, when the centurion saw what was done, 47  
 he glorified God, saying, Certainly this was a

(*a*) Or (from the Latin word for "skull") Calvary.

(*b*) Or (according to some authorities) in.

48 righteous man. And all the multitudes who had  
 come together to that sight, when they beheld  
 the things which were done, went home, smiting  
 49 their breasts. But all his acquaintance, and Mark xv. 40.  
 the women who followed him from Galilee, stood  
 afar off, seeing these things.

50 AND, behold, a man named Joseph, of Mark xv. 43.  
 Arimathæa (a city of the Jews), who was a  
 51 councillor, a good and righteous man (he had  
 not consented to their counsel and deed), and  
 52 was looking for the kingdom of God; this man  
 went to Pilate, and begged the body of Jesus.  
 53 Then he took it down, and wrapped it in linen; Isa. liii. 9.  
 and he laid him in a rock-hewn tomb, in which  
 54 never yet had any one been laid. And it was Matt. xxvii. 62.  
 the day of Preparation, and the Sabbath drew  
 55 on. And the women, who had come with him  
 from Galilee followed, and beheld the tomb, and  
 56 how his body was laid. And they returned, and Mark xvi. 1.  
 prepared spices and ointments.

24 AND on the Sabbath they rested, according  
 1 to the commandment; but, on the first day of Matt. xxviii. 1.  
 the week, very early in the morning, they came  
 to the tomb, bringing the spices which they had  
 2 prepared. But they found the stone rolled  
 3 away from the sepulchre; and they entered, but  
 found not the body of the Lord Jesus.  
 4 And while they were perplexed concerning John xx. 12.  
 this, two men in glittering raiment stood by  
 5 them, and said to them, when they were afraid  
 and were bowing their faces to the earth, Why  
 6 seek ye among the dead him who liveth? he is Rev. i. 18.  
 not here, but has risen; remember how he spoke  
 7 to you while he was yet in Galilee, saying, "The  
 Son of Man must be delivered into the hands of Luke ix. 22.  
 sinful men, and be crucified, and on the third  
 day rise."  
 8, 9 And they remembered his words, and re-  
 turned from the tomb, and told all these things to  
 10 the eleven, and to all the rest. (They were Luke viii. 2.  
 Mary the Magdalene, and Joana, and Mary the  
*mother* of James; also the other women with  
 11 them told these things to the apostles.) But Gen xix. 14.

- John xx. 3. these words seemed to them as idle talk; and they believed them not. Then Peter arose, and ran to the tomb; and stooping down, he beheld the linen cloths by themselves; and he departed, wondering in himself at that which had come to pass. 12
- Mark xvi. 12. AND two of the disciples went that same day to a village called Emmaus, which is three score furlongs from Jerusalem. And they were talking together of all those things which had happened. And while they talked and reasoned, Jesus himself drew near, and went on with them. But their eyes were holden that they should not recognise him. And he said to them, What discourses are these which ye have with each other, as ye walk. And they stood still, looking sad. 13
- Mal. iii. 16. AND he said to them, What discourses are these which ye have with each other, as ye walk. And they stood still, looking sad. 14
- John xix. 25. And one of them, named Cleopas, answered and said to him, Dost thou lodge alone in Jerusalem, that thou hast not known the things which have come to pass there in these days? And he said to them, What things? And they said to him, Those concerning Jesus the Nazarene, who showed himself a prophet mighty in deed and word before God and all the people; and how the high priests and our rulers delivered him up to be condemned to death, and crucified him. But we were hoping that he was the one who should redeem Israel. Yea, and besides all this, it is the third day since these things were done; moreover, certain women of our company, who were early at the sepulchre, made us astonished; for, when they found not his body, they came, saying that they had seen a vision of angels, who said that he was alive. And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 15
- Acts. xiii. 27. And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 16
- Luke xxiv. 12. Then he said to them, O foolish men, and slow of heart to believe all that the prophets spoke; ought not the Christ to have suffered these things, and to have entered into his glory? And, beginning with Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself. 17
- Heb. v. 11. And, beginning with Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself. 18
- Luke xxiv. 44. And, beginning with Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself. 19
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 20
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 21
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 22
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 23
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 24
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 25
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 26
- And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not. 27

- 28 And they drew near the village whither they  
 were going; and he made as if he would go  
 29 further. And they constrained him, saying, Gen. xxxii. 26.  
 Abide with us; for it is towards evening, and the  
 day is already far spent. And he went in to  
 30 abide with them. And when he had sat down  
 at table with them, he took the bread, and Matt. xiv. 19.  
 31 blessed, and broke, and gave to them. And  
 their eyes were opened, and they recognised  
 32 him; and he vanished out of their sight. Then  
 they said to each other, Did not our hearts burn  
 within us, while he talked with us on the way,  
 as he opened to us the Scriptures?
- 33 And they arose the same hour, and returned  
 to Jerusalem, and found the eleven gathered to-  
 34 gether, and those who were with them; who  
 said, The Lord has risen indeed, and hath ap- I Cor. xv. 5.  
 35 peared to Simon. And the two declared what  
 things were done on the way, and how he was  
 made known to them in the breaking of bread.
- 36 And as they thus spoke, he himself stood in the Mark xvi. 14.  
 midst of them, and said to them, Peace be unto  
 37 you. But they were terrified and affrighted,  
 38 and thought that they beheld a spirit. And he  
 said to them, Why are ye troubled? and why do Mark vi. 49.  
 39 doubts arise in your hearts? See my hands and  
 my feet, that it is I myself; feel me and see; for  
 a spirit hath not flesh and bones, as ye perceive  
 40 me to have. And when he had thus spoken, he  
 41 showed them his hands and his feet. While  
 they yet believed not for joy, and wondered, he Gen. xlv. 26.  
 42 said to them, Have ye here any food? And they  
 43 gave him a piece of a broiled fish; and he took it,  
 and ate before them.
- 44 AND he said to them, These are my words Matt. xvi. 21.  
 which I spoke to you, while I was yet with you,  
 that "all things which are written concerning me Luke xxii. 37.  
 in the Law of Moses and in the Prophets and  
 45 Psalms, must be fulfilled." Then he opened  
 their minds that they might understand the  
 46 Scriptures. And he said to them, Thus it is  
 written: that the Christ should suffer, and should Isa. liii. 3.  
 47 rise from the dead the third day, and that re-  
 pentance unto remission of sins should be Acts v. 31.  
 preached in his name unto all nations, beginning

at Jerusalem. Ye are witnesses of these things. 48  
 And, behold, I send forth upon you the promise 49  
 of my Father; but tarry ye in the city until ye  
 be clothed with power from on high.

Isa. xlv. 3.

AND he led them out as far as Bethany, and 50  
 lifted up his hands, and blessed them. And 51  
 while he was blessing them he was parted from  
 them, and was carried up into heaven (a). And 52  
 they worshipped him, and (a) returned to Jeru-  
 salem with great joy; and were continually in 53  
 the temple, blessing God.

Acts i. 9.

Acts ii. 46.

(a) Some MSS. omit, from v. 51, the words "and was carried up into heaven"; and from v. 52, "worshipped him and."

# THE GOSPEL ACCORDING TO JOHN

1 **I**N the beginning was the Word, and the Word John xvii. 5.  
2 was with GOD, and the Word was GOD. The Phil. ii. 6.  
3 same was in the beginning with GOD. All things Psa. xxxiii. 6.  
4 were made through him; and without him no-  
5 thing was made that has been made. In him  
6 was life; and the life was the light of men. And John v. 26.  
7 the light shineth in the darkness; and the dark- John iii. 19.  
8 ness overpowered it not.

9 **T**HERE came, sent from GOD, a man, whose Luke iii. 2.  
10 name was John. This man came for a testi-  
11 mony, to bear witness of the Light, that all men  
12 might believe through him. He was not the  
13 Light, but was sent to bear witness of the Light.  
14 The true Light was that which, coming into the Isa. xlix. 6.  
15 world (a), enlighteneth every man. He was in  
16 the world, and the world was made through him,  
17 and the world knew him not. He came to what Acts iii. 26.  
18 was his own, yet those who were his own received  
19 him not. But to as many as received him, he Gal. iii. 26.  
20 gave the right to become children of GOD, even Jas. i. 18.  
21 to those who believe on his name; who were  
22 born, not of blood, nor of the will of the flesh,  
23 nor of the will of man, but of GOD.

24 **A**ND the Word became flesh, and dwelt among  
25 us, full of grace and truth; and we beheld his  
26 glory, glory as of an only-begotten from a Father.  
27 **A**ND John bore witness of him and cried saying,  
28 This is he of whom I said, "He who cometh after Matt. iii. 11.  
29 me is preferred to me, for he was before me." (b).  
30 For it is from his fulness that we all received,  
31 and grace upon grace. For the Law was given  
32 through Moses, but grace and truth came  
33 through Jesus Christ.

(a) Or enlighteneth every man as he cometh into the world.

(b) Or is now in advance of me, for he was in being before me (Or, first in regard to me).



Ex. xxxiii. 20.

No one hath seen GOD at any time; GOD only- 18  
begotten (*a*), who is in the bosom of the Father,  
he declared Him.

Isa. xl. 3.

AND this is the testimony of John, when the 19  
Jews sent to him priests and Levites from  
Jerusalem to ask him, Who art thou? And he 20  
confessed, and denied not, but confessed, I am  
not the Christ. And they asked him, What 21  
then? Art thou Elijah? And he said, I am  
not. Art thou the Prophet? And he answered,  
No. Then they said to him, Who art thou? 22  
that we may give an answer to those who sent us.

Isa. xl. 3.

What sayest thou of thyself? He said, I am the 23  
voice of one crying in the wilderness, "Make  
straight the way of the LORD" (as said the pro-  
phet Isaiah). And they had been sent from the 24  
Pharisees. And they asked him, Why then 25

Mal. iii. 1.

baptizest thou, if thou art not the Christ, nor 26  
Elijah, nor the Prophet? John answered them,  
saying, I baptize with water; there standeth in 27  
the midst of you one whom ye know not, he who  
cometh after me, the thong of whose sandal I am  
not worthy to loose.

Jud. vii. 24.

These things were done in Bethany (*b*) across 28  
the Jordan, where John was baptizing.

Acts xiii. 39.

THE next day he saw Jesus coming to him, 29  
and said, Behold, the Lamb of GOD, which  
taketh away the sin of the world. This is he 30  
for whom (*c*) I said, After me cometh a man who  
is preferred to me; for he was before me (*d*).  
And I knew him not; but I came baptizing 31  
with water, that he might be made manifest to  
Israel.

John iii. 34.

And John bore witness, saying, I saw the 32  
Spirit descending from heaven like a dove, and it  
rested upon him. And I knew him not; but He 33  
who sent me to baptize with water, the same  
said to me, He on whom thou shalt see the

(*a*) Some MSS. have, "the only-begotten Son." Both read-  
ings are very ancient, but that given in the text is now re-  
garded by many authorities as the earlier. (*Cf.* vv. 1, 14.)

(*b*) In some MSS., Bethabara; in others, Betharaba.

(*c*) Or on whose behalf.

(*d*) See footnote to v. 15.

35 Spirit descending and abiding, the same is he  
36 who baptizeth with the Holy Spirit. And I saw, Acts i. 5.  
37 and bore testimony that this is the Son of God.

35 THE next day John was standing with two  
36 of his disciples; and looking upon Jesus as he  
37 walked, he said, Behold, the Lamb of God! And  
38 the two disciples heard him speak, and they  
39 followed Jesus. Then Jesus turned and looked  
40 at them as they followed, and he said to them,  
41 What seek ye? They said to him, Rabbi (which,  
42 being interpreted, is Master), where dwellest  
43 thou? He said to them, Come and ye shall see.  
44 So they went and saw where he dwelt, and con-  
45 tinued with him that day; it was about the  
46 tenth hour.

40 One of the two who heard John speak, and  
41 followed Jesus, was Andrew, Simon Peter's  
42 brother. He first found his own brother Simon,  
43 and saying to him, We have found the Messiah  
44 (which, being interpreted, is Christ), brought him  
45 to Jesus. Jesus looked on him and said, Thou  
46 art Simon the son of John; thou shalt be called  
47 Cephas (which is, by interpretation, Peter (a)). Matt. xvi. 18.

43 THE day following, Jesus would go forth into  
44 Galilee, and finding Philip, he said to him,  
45 Follow me. Now, Philip was from Bethsaida,  
46 the city of Andrew and Peter. Philip found  
47 Nathanael, and said to him, We have found him,  
48 of whom Moses in the Law, and the Prophets,  
49 wrote, Jesus of Nazareth, son of Joseph. And  
50 Nathanael said to him, Can any good thing come  
51 out of Nazareth? Philip said to him, Come and  
52 see. Luke xxiv. 27.  
John vii. 41.  
Num. x. 29.

47 Jesus saw Nathanael coming to him, and said  
48 of him, Behold, an Israelite indeed in whom is  
49 no guile! Nathanael said to him, Whence  
50 knowest thou me? Jesus answered and said to  
51 him, Before Philip called thee, when thou wast  
52 under the fig tree, I saw thee. Nathanael an-  
53 swered him, Rabbi, thou art the Son of God; John xx. 31.  
54 thou art king of Israel. Jesus answered and

(a) Or a stone, i.e. a piece of rock.

said to him, Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he said to him, Verily, verily, I tell you, ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man. 51

Gen. xxviii. 12.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus and his disciples were invited to the marriage. And when the wine failed, the mother of Jesus said to him, They have no wine. And Jesus said to her, Woman, what have I to do with thee? my hour has not yet come. His mother said to the attendants, Whatsoever he saith to you, do it. Now there were set there, according to the custom of purification among the Jews, six stone water-jars, holding two or three firkins apiece. Jesus said to them, Fill the jars with water. And they filled them up to the brim. And he said to them, Draw out now, and bear unto the ruler of the feast. And they bore it. 1

Heb. xiii. 4.

Zec. x. 7.

Luke v. 5.

Ecc. ix. 7.

Now, when the ruler of the feast tasted the water which had become wine, and knew not whence it was, (but the attendants who drew the water knew;) he called the bridegroom, and said to him, Every man setteth forth at the beginning the good wine, and when men have freely drunk, that which is worse; but thou hast kept the good wine until now. Jesus wrought in Cana of Galilee this beginning of his signs, and manifested his glory; and his disciples believed on him. 2

Psa. civ. 15.

1 John v. 13.

AFTER this he went down to Capernaum, with his mother and brothers and his disciples; and they continued there not many days. 12

Matt. xxi. 12.

AND the Jews' Passover was nigh, and Jesus went up to Jerusalem. And he found in the temple the sellers of oxen and sheep and doves, and the moneychangers sitting. And he made a scourge of cords (a), and drove them all out 13

(a) Or rushes.

- of the temple, both the sheep and the oxen; and poured out the changers' coins, and overthrew  
 16 the tables; and said to those who sold doves, Take these things hence; make not my Father's  
 17 house a house of merchandise. (His disciples remembered that it was written, "Zeal for Thy  
 18 house will devour me.") So the Jews answered and said to him, What sign showest thou to us,  
 19 seeing that thou doest these things? Jesus answered and said to them, Destroy this sanctuary,  
 20 and in three days I will raise it up. The Jews therefore said, Forty-six years was  
 21 this sanctuary in building, and wilt thou raise it up in three days?  
 22 (But he was speaking of the sanctuary of his body. When therefore he had risen from the  
 dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had spoken.)
- 23 NOW, while he was in Jerusalem at the Pass-  
 over, during the feast, many believed on his  
 24 name, beholding the signs which he did. But  
 25 Jesus did not trust himself to them, because he  
 knew all men, and needed not that any should  
 testify concerning man; for he himself knew  
 what was in man.
- 3 1 Now there was a man of the Pharisees, named  
 2 Nicodemus, a ruler of the Jews: this man came  
 to Jesus by night and said to him, Rabbi, we  
 know that thou art a teacher come from God;  
 for no one can do the signs which thou doest,  
 3 unless God is with him. Jesus answered and  
 said to him, Verily, verily, I say to thee, unless  
 a man be born anew (a), he cannot see the king-  
 4 dom of God. Nicodemus said to him, How can  
 a man be born when he is old? can he enter his  
 mother's womb a second time and be born?  
 5 Jesus answered, Verily, verily, I say to thee,  
 unless a man be born of water and of the Spirit,  
 6 he cannot enter the kingdom of God. That  
 which is born of the flesh is flesh; and that which  
 7 is born of the Spirit is spirit. Marvel not that  
 8 I said to thee, Ye must be born anew (a). The

Psa. lxi. 9.

Matt. xxvi. 61.

Eph. ii. 21.

John xvi. 13.

John vii. 50.

John ix. 16.

1 Cor. xv. 47.

(a) Or from above.

	wind bloweth where it will, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; thus is every one who is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Art thou the teacher of Israel, and yet knowest not these things? Verily, verily, I say to thee, we speak that which we know, and testify that which we have seen; yet ye receive not our testimony. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no one hath ascended to heaven, but he who came down from heaven, the Son of Man.	9 10 11 12 13
1 Cor. ii. 11.		
1 Cor. ii. 14.		
1 John i. 3.		
Num. xxi. 8.	And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth in him may have everlasting life (a). For God so loved the world, that He gave the only-begotten Son, that whosoever believeth on him should not perish, but should have everlasting life. For God sent not the Son into the world to judge the world; but that the world through him should be saved.	14 15 16 17
1 John iv. 9.		
Luke ix. 56.		
John vi. 40.	He who believeth on him is not under judgment; he who believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who practiseth evil hateth the light, neither cometh he to the light, lest his deeds should be exposed. But he who doeth the truth cometh to the light, that his deeds may be made manifest that they were wrought in God.	18 19 20 21
Job xxiv. 13.		
1 John i. 7.		
	AFTER these things Jesus and his disciples went into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near Salim, because there was much water there; and men went and were baptized. For John had not yet been cast into prison.	22 23 24
Matt. xiv. 3.		

(a) Or that whosoever believeth may in him have everlasting life.

- 25 Then there arose a questioning on the part of  
 26 John's disciples with a Jew about purifying.  
 26 And they went to John and said to him, Rabbi,  
 he who was with thee beyond the Jordan, to  
 whom thou hast borne witness, behold, he  
 baptizeth, and all men are going to him.
- 27 John answered and said, A man can receive  
 nothing, unless it hath been given him from  
 28 heaven. Ye yourselves bear me witness that I  
 said, I am not the Christ; but I am sent before  
 29 him. He who hath the bride is the bridegroom;  
 but the friend of the bridegroom, who standeth  
 and heareth him, rejoiceth greatly because of the  
 bridegroom's voice; this my joy therefore is  
 30 fulfilled. He must increase, but I must de-  
 crease.
- 31 He who cometh from above is over all; he who  
 is of the earth is earthly, and speaketh of the  
 earth; he who cometh from heaven is over all.  
 32 What he hath seen and heard he testifieth; and  
 33 none receiveth his testimony. He who received  
 his testimony set his seal to this, that God is  
 34 true. For he whom GOD sent speaketh the  
 words of GOD, for He (a) giveth not the Spirit  
 35 by measure. The Father loveth the Son, and  
 36 hath given all things into his hand. He who  
 believeth on the Son hath everlasting life; and  
 he who obeyeth not the Son will not see life;  
 but the wrath of GOD abideth on him.

1 Cor. ii. 12.

John vi. 33.

John vii. 16.

Matt. xxviii. 18.

Rom. i. 18.

- 4 1 WHEN therefore the Lord knew that the  
 2 Pharisees had heard that he was making and  
 3 baptizing more disciples than John (though it  
 4 was not Jesus himself who baptized, but his  
 5 disciples), he left Judæa, and departed again  
 6 into Galilee. And he must needs go through  
 7 Samaria.
- 8 So he came to a city of Samaria called Sychar,  
 near the piece of ground which Jacob gave to his  
 9 son Joseph. Now, Jacob's well (b) was there.  
 10 So Jesus, being wearied with his journey, was  
 sitting, just as he was, by the well (b): and it  
 11 was about the sixth hour. There came a woman

Gen. xxxiii. 19.

(a) Many good authorities have "GOD."

(b) Or (in verse 6 only) spring, or fountain.

	of Samaria to draw water. Jesus said to her, Give me to drink. (For his disciples had gone away to the city to buy food.) Therefore the woman of Samaria said to him, How is it that thou, who art a Jew, askest drink from me, who am a woman of Samaria? (for Jews have no dealings with Samaritans).	8 9
Acts x. 28.		
Eph. ii. 8.	Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, "Give me to drink," thou wouldst have asked of him, and he would have given thee living water. She said to him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou the living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, with his children and his cattle? Jesus answered and said to her, Every one who drinketh of this water will thirst again; but whosoever shall drink of the water which I will give him, he shall never thirst; but the water which I will give him shall become in him a fountain of water springing up unto everlasting life.	10 11 12 13 14
Isa. xii. 3.		
John vi. 35, 49.		
John vii. 38.		
	The woman said to him, Sir, give me this water, that I thirst not, neither come hither to draw. He said to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou well saidst, "I have no husband"; for thou hast had five husbands; and he whom thou hast now is not thy husband; in that, thou hast spoken truly. The woman said to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; but ye say, that Jerusalem is the place wherein men ought to worship.	15 16 17 18 19 20
Jud. ix. 7.		
	Jesus said to her, Believe me, woman, an hour is coming, when neither in this mountain, nor in Jerusalem, will ye worship the Father. Ye worship ye know not what; we know what we worship; for salvation is from the Jews. But an hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for, indeed, the Father is seeking such for His worshippers. God is spirit; and	21 22 23 24
2 Kings xvii. 29.		
Phil. iii. 3.		

- 25 those who worship must worship in spirit and  
truth. The woman said to him, I know that  
26 Messiah is coming, who is called Christ; when he  
hath come he will tell us all things. Jesus said  
to her, I who speak to thee am he. John ix. 37.
- 27 And upon this his disciples came, and they  
wondered that he was talking with a woman;  
yet no one said, "What seekest thou, or why  
28 talkest thou with her?" The woman therefore  
left her waterpot and went her way into the city,  
29 and said to the men, Come, see a man who told  
me all that ever I did. Can this be the Christ?  
30 They went out of the city, and came to him.  
31 Meanwhile his disciples prayed him, saying,  
32 Master, eat. But he said to them, I have food  
33 to eat which ye know not. Therefore the dis-  
ciples said one to another, Hath any one brought  
him any thing to eat?
- 34 Jesus said to them, My food is to do the will of  
Him who sent me, and to accomplish His work. John. vi. 38
- 35 Say ye not, "There are yet four months before  
harvest cometh"? Lo, I say to you, Lift up  
your eyes, and behold the fields, that they are  
36 white unto harvest. Already he who reapeth  
receiveth wages, and gathereth fruit unto life  
eternal; that he who soweth and he who reapeth  
37 may rejoice together. For herein is the saying  
true, "One soweth, and another reapeth." I Mic. vi. 15.  
38 sent you to reap that whereon ye have not  
laboured; others have laboured, and ye have  
entered upon their labour.
- 39 AND many of the Samaritans of that city John iv. 29.  
believed on him for the saying of the woman,  
who testified, He told me all that ever I did.  
40 So when the Samaritans had come to him, they  
besought him to abide with them; and he abode  
41 there two days. And many more believed be-  
42 cause of his own word: and they said to the  
woman, Now we believe, not because of thy  
saying; for we have heard for ourselves, and  
know that this is indeed the Saviour of the  
world.
- 43 AFTER the two days he departed thence into  
44 Galilee. For Jesus himself testified, that a  
prophet hath no honour in his own country. Matt. xiii. 57.



- Then, when he had gone into Galilee, the Galilæans received him, because they had seen all the things which he did in Jerusalem at the feast; for they also had gone to the feast. 45
- Deut. xvi. 16.
- John ii. 11. SO Jesus went again to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was ill in Capernaum. When he heard that Jesus had come out of Judæa into Galilee, he went to him, and entreated him to come down and heal his son; for he was at the point of death. Then said Jesus to him, Unless ye see signs and wonders, ye will not believe. The nobleman said to him, Sir, come down ere my child die! Jesus said to him, Go thy way, thy son liveth. The man believed the word which Jesus had spoken to him, and he went his way. And as he was going down, the servants met him, saying, Thy son liveth. He inquired therefore of them the hour in which he began to mend. So they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour at which Jesus had said to him, Thy son liveth. And he himself and all his household believed. Now, Jesus did this further, as a second sign, after he had come out of Judæa into Galilee. 46 47 48 49 50 51 52 53 54
- 1 Cor. i. 22. }  
John xx. 29. }
- Matt. viii. 13.
- Psa. cvii. 20.
- Lev. xxiii. 2. AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. 1 5
- Neh. iii. 1. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethzatha (a), and has five cloisters. In these lay a multitude of those who were sick, blind, halt, withered (b), waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water went in, was cured of whatever disease he had (b). Now, a 2 3 4 5
- Pro. viii. 17.

(a) Or House of the Olive; some MSS. have Bethesda (House of Mercy); others, variously, Bethsaida, etc.

(b) The words, "waiting . . . disease he had" (v. 3 to end of v. 4), are omitted, in whole or in part, by many ancient authorities.

- certain man was there, who had had his infirmity  
 6 thirty and eight years. When Jesus saw him Psa. cxlii. 3.  
 lying, and knew that he had now spent a long  
 time thus, he said to him, Wouldst thou be made  
 7 well? The infirm man answered him, Sir, I have Deut. xxxii. 36.  
 no man, when the water is troubled, to put me  
 into the pool; but while I am going, another  
 8 steppeth down before me. Jesus said to him,  
 9 Rise, take up thy bed, and walk. And im-  
 mediately the man was made well, and took up  
 his bed, and walked.
- 10 Now, that day was the Sabbath. The Jews  
 therefore said to him who had been cured, It is  
 the Sabbath; and it is not lawful for thee to  
 11 carry thy bed. But he answered them, He who  
 made me well, the same said to me, "Take up  
 12 thy bed, and walk." They asked him, Who is  
 the man that said to thee, "Take it up, and  
 13 walk"? But he that was healed knew not who  
 it was; for Jesus had withdrawn, a multitude Luke iv. 30.  
 being in the place.
- 14 Afterwards Jesus found him in the temple,  
 and said to him, Behold, thou art made well; John viii. 11.  
 sin no more, lest some worse thing befall thee.
- 15 The man departed, and told the Jews that it was  
 16 Jesus who had made him well. And, for this,  
 the Jews began to persecute Jesus, because he  
 17 was doing these things on the Sabbath. But  
 he answered them, My Father worketh even John ix. 4.  
 18 until now, and I work. For this, then, the Jews  
 sought the more to kill him, because he not only  
 had broken the Sabbath, but also had said that  
 God was his own father, claiming to be equal  
 with God.
- 19 Jesus therefore answered and said to them,  
 Verily, verily, I say to you, the Son can do John v. 30.  
 nothing of himself, but only what he seeth the  
 Father doing; for what things soever He doeth,  
 20 these also the Son doeth likewise. For the  
 Father loveth the Son, and showeth him all John iii. 35.  
 things which He Himself doeth; and He will  
 show him greater works than these, that ye  
 21 may marvel. For as the Father raiseth the  
 dead, and giveth them life; even so the Son John xi. 25.  
 22 giveth life to whom he will. For the Father

- judgeth no man, but hath committed all judgment to the Son; that all should honour the Son, 23  
 even as they honour the Father. He who honoureth not the Son, honoureth not the Father who sent him.
- John vi 40. Verily, verily, I say to you, he who heareth 24  
 my word and believeth on Him who sent me, hath everlasting life, and cometh not into judgment, but has passed from death unto life. I 25  
 say to you, Verily, verily, an hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father hath life in Himself, so also 26  
 He gave to the Son to have life in himself; and He gave him authority to execute judgment, because he is a son of man.
- Eph. ii. 1. Marvel not at this; for an hour is coming in 28  
 which all who are in the graves will hear his voice, and will come forth; those who did good, unto a resurrection of life; those who practised 29  
 evil, unto a resurrection of judgment.
- 1 Cor. xv. 45. I can do nothing of my own self; as I hear, I 30  
 judge; and my judgment is righteous; because I seek not my own will, but the will of Him who sent me. If I bear witness concerning myself, mine is not true witness. There is another who beareth witness of me; and I know that the witness which He beareth concerning me is true.
- John v. 19. Ye yourselves sent to John, and he bore witness 33  
 to the truth. Now, I receive not witness from man; but I say these things that ye may 34  
 be saved. John was the burning and shining lamp; and ye were willing for a season to rejoice in his light.
- John i. 7. But I have greater witness than that of John; 36  
 for, the works which the Father hath given me to accomplish, the selfsame works which I do, bear witness concerning me, that the Father hath sent me. And the Father who sent me, 37  
 He hath borne witness concerning me. Ye have neither heard His voice at any time, nor seen His form. And ye have not His word abiding 38  
 in you; for ye believe not him whom He sent. Ye search (a) the Scriptures, for ye think that 39

(a) *Or Search.*

in them ye have eternal life; it is even they  
40 which testify of me. Yet ye will not come to  
me that ye may have life.

- 41, 42 I receive not honour from men: But I know 1 Thess. ii. 6.  
43 you, that ye have not the love of God in you. I  
have come in my Father's name, and ye receive  
me not; if another shall come in his own name,  
44 him ye will receive. How can ye believe, who  
receive honour one from another, and seek not  
the honour which cometh from the only God? John xii. 43.  
45 Think not that I will accuse you to the Father;  
there is one already who accuseth you, even  
46 Moses, on whom ye have rested your hope. For  
had ye believed Moses, ye would have believed Luke xvi. 31.  
47 me; for he wrote concerning me. But if ye  
believe not his writings, how will ye believe my  
words?

6 1 AFTER these things Jesus went over the Sea  
2 of Galilee (which is the Sea of Tiberias). And a  
great multitude followed him, because they had  
3 seen the miracles which he wrought on those  
who were infirm. And Jesus went up on to the  
mountain, and there he sat with his disciples.  
4 Now, the Passover, (the feast of the Jews,) was  
nigh.

- 5 Then Jesus lifted up his eyes, and saw a great  
multitude coming to him, and said to Philip, { Matt. xiv. 15.  
Mark vi. 30.  
Luke ix. 10.  
Whence are we to buy loaves, that these may  
6 eat? And this he said to try him; for he him-  
7 self knew what he was about to do. Philip  
answered him, Two hundred shillingsworth of  
loaves is not sufficient for them, that each may  
8 take a little. One of his disciples, Andrew, Num. xi. 21.  
9 Simon Peter's brother, said to him, There is a  
lad here who has five barley loaves, and two  
small fishes; but what are these for so many?  
10 Jesus said, Make the men sit down. Now there  
was much grass in the place. So the men sat Neh. ix. 25.  
11 down, in number about five thousand. Jesus  
therefore took the loaves; and gave thanks,  
and distributed to those who were seated; and  
likewise of the fishes, as much as they would.  
12 When they were satisfied, he said to his dis-  
ciples, Gather together the broken pieces which Neh. viii. 10.

are over, that nothing be lost. So they gathered 13  
 them together, and filled twelve baskets with  
 broken pieces, which were over from the five  
 barley loaves after the people had eaten.

Gen. xlix. 10. Then those men, when they had seen the sign 14  
 which he wrought, said, This is of a truth the  
 prophet who was to come into the world. Jesus, 15  
 therefore, knowing that they were coming to  
 take him by force to make him king, withdrew  
 again to the mountain himself alone.

Matt. xiv. 23. And when evening had come, his disciples 16  
 went down to the sea, and, entering a boat, went 17  
 over the sea towards Capernaum. And it was

Psa. cvii. 25. already dark, and Jesus had not yet come to 18  
 them. And the sea was rising by reason of a 19  
 strong wind which blew. So, when they had 19  
 rowed about five and twenty or thirty furlongs,  
 they saw Jesus walking on the sea and drawing  
 nigh to the boat; and they were afraid. But he 20  
 said to them, It is I; be not afraid. Then they 21  
 were desirous to receive him into the boat; and  
 immediately it was at the land whither they  
 were going.

John vi. 17. THE day following, the multitude which 22  
 standing at the other side of the sea, saw that  
 there had been at that place no boat save one (a)  
 and that Jesus had not entered the boat with his  
 disciples, but that his disciples had gone away  
 by themselves.

(Other boats from Tiberias came nigh to the 23  
 place where, after the Lord had given thanks,  
 they had eaten the bread.)

John vi. 54. Therefore when the multitude saw that Jesus 24  
 was not there, neither were his disciples, they  
 entered the boats, and went to Capernaum,  
 seeking Jesus. And when they had found him 25  
 on the other side of the sea, they said to him,  
 Master, when comest thou hither? Jesus 26  
 answered them and said, Verily, verily, I say to  
 you, ye seek me, not because ye saw the signs,  
 but because ye ate of the loaves and were satis-  
 fied. Labour not for the food which perisheth, 27

(a) Some MSS. add, "that into which his disciples had gone."

but for the food which endureth unto everlasting life, which the Son of Man will give you; for on him GOD the Father hath set His seal.

- 28 They therefore said to him, What must we do,  
 29 that we may work the works of GOD? Jesus answered and said to them, That ye should  
 30 believe on him whom He sent, this is the work of GOD. They said therefore to him, What doest  
 31 believe thee. What dost thou work? Our fathers ate the manna in the wilderness: as it is  
 written, "Out of the heavens He gave them bread to eat."  
 32 Jesus therefore said to them, Verily, verily, I say to you, It is not Moses who hath given you the bread out of the heavens; but my Father giveth you the true (a) bread from heaven.  
 33 For the bread of GOD is he who cometh down from heaven, and giveth life to the world.  
 34 They said therefore to him, Lord, evermore give us this bread.  
 35 Jesus said to them, I am the bread of life; he who cometh to me will never hunger; and he  
 36 who believeth on me will never thirst. But I said to you, that ye have seen me, and yet believe not. All that which the Father giveth me will come to me; and him who cometh to me I  
 37 will in no wise cast out. For I have come down from heaven, to do not my own will, but the  
 38 will of Him who sent me. And this is the will of Him who sent me, that of all that He hath given me I should lose nothing, but should  
 39 raise it at the last day. For this is the will of my Father, that every one who seeth the Son, and believeth on him, should have everlasting life; and I will raise him at the last day.  
 40  
 41 THE Jews therefore murmured about him, because he said, I am the bread which came down  
 42 from heaven. And they said, Is not this Jesus, Joseph's son, whose father and mother we know? how doth he now say, I have come down from heaven?  
 43 Jesus answered and said to them, Murmur not  
 44 among yourselves. No one can come to me

1 John iii. 23.

} Psa. lxxviii. 24.  
 } Ex. xvi. 16.

Gal. iv. 4.

Rev. vii. 16.

Psa. cii. 17.

John x. 28.

John xi. 25.

Matt. xiii. 55.

(a) *lit. real.*

- Isa. liv. 13. unless the Father who sent me draw him; and I will raise him at the last day. It is written in the Prophets, "And they all shall be taught by God." Every one who hath heard from the Father, and hath learned, cometh to me. Not that any one hath seen the Father, except him who is from God; he hath seen the Father. Verily, verily, I say to you, he who believeth hath everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and died. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any one eat of this bread, he will live for ever; and the bread which I will give for the life of the world is my flesh.
- Ex. xvi. 15. The Jews therefore contended among themselves, saying, How can this man give us his flesh to eat?
- Heb. x. 5. Therefore Jesus said to them, Verily, verily, I say to you, unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him at the last day. For, my flesh is true food, and my blood is true drink. He who eateth my flesh, and drinketh my blood, abideth in me, and I abide in him. As the living Father sent me, and I live because of (a) the Father; so he who eateth me, even he will live because of (a) me.
- John iii. 9. This is the bread which came down from heaven; not as your fathers ate, and died; he who eateth this bread will live for ever.
- Matt. xxvi. 26. These things he said to them in the synagogue, as he taught in Capernaum. Therefore many of his disciples, when they heard this, said, This is a hard saying; who can listen to it?
- 1 Cor. xv. 22. But Jesus knew in himself that his disciples murmured at it, and he said to them, Doth this lead you astray? What then if ye shall see the Son of Man ascend to where he was before? The spirit is that which giveth life; the flesh profiteth nothing; the words which I have spoken to you are spirit and are life. But some
- 2 Cor. iii. 6. (a) Or for the sake of.

- of you believe not. (For Jesus knew from the beginning who they were who believed not, and  
 65 who it was who would betray him.) And he said, Therefore said I to you that no one can  
 come to me, unless it hath been given him by the Father. John vi. 44.
- 66 Thereupon many of his disciples went back,  
 67 and walked no more with him. Jesus therefore  
 68 said to the twelve, Will ye also go away? Simon  
 Peter answered him, Lord, to whom shall we go?  
 69 thou hast words of eternal life. And we believe Acts v. 20.  
 and know that thou art the Holy One of God.
- 70 Jesus answered them, Did not I choose you, the  
 71 twelve? and of you one is a devil! (He spoke of John xiii. 27.  
 Judas the son of Simon Iscariot, one of the  
 twelve, for he it was who would betray him.)
- 7 And after these things Jesus walked in Galilee;  
 1 for he would not walk in Judæa, because the  
 Jews were seeking to kill him.
- 2 NOW, the Jews' feast of Tabernacles was at Lev. xxiii. 34.  
 3 hand. His brothers therefore said to him,  
 Depart hence, and go into Judæa, that thy disci-  
 ples also may see thy works which thou doest.
- 4 For no one doeth any thing in secret, yet him-  
 self seeketh to be known openly. If thou doest  
 5 these things, manifest thyself to the world. (For Mark iii. 21.  
 neither did his brothers believe on him.)
- 6 So Jesus said to them, My time has not yet  
 7 come; but your time is always ready. The John xv. 19.  
 world cannot hate you; but it hateth me, be-  
 cause I testify concerning it, that its works are  
 8 evil. Go ye up to the feast; I go not yet up to  
 the feast; for my time has not yet fully come.
- 9 Having said these words to them, he remained  
 10 in Galilee. But when his brothers had gone up  
 to the feast, then he also went up, not openly,  
 11 but as it were in secret. The Jews therefore John xi. 56.  
 sought him at the feast, and said, Where is he?  
 12 And there was much murmuring among the  
 multitudes concerning him; some said, He is a  
 good man; while others said, Nay, but he  
 13 seduceth the multitude. Howbeit, through fear  
 of the Jews, no one spoke of him openly.
- 14 Now, about the midst of the feast, Jesus went



- Matt. xiii. 54. up into the temple, and taught. The Jews 15  
therefore marvelled, saying, How knoweth this  
man letters, never having learned?
- Psa. cxix. 100. Jesus therefore answered them and said, My 16  
doctrine is not mine, but that of Him who  
sent me. If any one be willing to do His will, 17  
he shall know of the doctrine, whether it is from  
God, or whether I speak from myself. He who 18  
speaketh from himself seeketh his own glory;  
but he who seeketh the glory of Him who sent  
him, is true, and there is no unrighteousness in  
him. Did not Moses give you the Law? and yet 19  
none of you doeth the Law. Why seek ye to kill  
me?
- Pro. xxv. 27. The multitude answered, Thou hast an evil 20  
spirit. Who seeketh to kill thee?
- Rom. iii. 10. Jesus answered and said to them, I have done 21  
one work, and ye all marvel. For this cause 22  
Moses hath given you circumcision—yet it is  
not from Moses, but from the fathers—and ye  
circumcise a male on a Sabbath. If then a male 23  
receives circumcision on a Sabbath, lest the Law  
of Moses should be broken, are ye angry at me,  
because I have made a man perfectly whole on a  
Sabbath? Judge not according to appearance, 24  
but judge righteous judgment.
- Lev. xii. 3. Some of those who belonged to Jerusalem 25  
therefore said, Is not this he whom they seek to  
kill. But, lo, he speaketh openly, and they say 26  
nothing to him. Do the rulers know indeed  
that this is the Christ? yet we know whence this 27  
man is; but when the Christ cometh, no one  
knoweth whence he is.
- Deut. i. 16. So Jesus cried out in the temple as he taught, 28  
saying, Ye know both who and whence I am.  
Yet I have not come of myself, but He who sent  
me is true, whom ye know not. I know Him; 29  
for I am from Him, and He sent me.
- Matt. xiii. 55. Therefore they sought to take him; but no 30  
man laid hands on him, because his hour had  
not yet come. And many of the multitude 31  
believed on him, and said, When the Christ  
cometh, will he do more signs than those which  
this man did?
- John x. 15. THE Pharisees heard the multitude murmur- 32
- John iv. 39.

ing these things concerning him; and the high priests and the Pharisees sent officers to take him.

33 Jesus therefore said, Yet a little while I am with you, and I go to Him who sent me. Ye will seek me and will not find me; and where I am, thither ye cannot come. John xiii. 33.

34 Therefore the Jews said among themselves, Whither is he going, that we shall not find him? Will he go to the Dispersion among the Greeks (a), and teach the Greeks (a)? What word is this which he said, "Ye will seek me, and will not find me; and where I am, thither ye cannot come?"

35 ON the last day, the great day of the feast, Jesus stood and cried out, saying, If any one thirst, let him come to me, and drink. He who believeth on me, from within him, as the scripture said, rivers of living water will flow.

36 (But this he spoke concerning the Spirit, which those who believed on him would receive; for the Spirit had not yet been given, because Jesus was not yet glorified.)

37 Some of the multitude therefore, when they heard these words, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, What! doth the Christ come out of Galilee? Did not the scripture say that the Christ cometh of the seed of David, and from Bethlehem, the city where David was? So there arose a division among the multitude because of him. And some of them would have taken him; but no one laid hands on him.

38 So the officers went back to the high priests and Pharisees, who said to them, Why did ye not bring him? The officers answered, Never did man speak as this man speaks. The Pharisees therefore answered them, Are ye also deceived? has any of the rulers or of the Pharisees believed in him? but this multitude, as knowing not the Law, are accursed.

39 Nicodemus, who had come to Jesus before,

40 { Isa. lv. 1.  
Isa. lviii. 11.  
Isa. xlv. 3.  
Zec. xiii. 1.  
Zec. xiv. 8.

41 { Psa. lxxxix. 4.  
Mic. v. 1.

42 { Luke iv. 22.

43 So the officers went back to the high priests and Pharisees, who said to them, Why did ye not bring him? The officers answered, Never did man speak as this man speaks. The Pharisees therefore answered them, Are ye also deceived? has any of the rulers or of the Pharisees believed in him? but this multitude, as knowing not the Law, are accursed.

44 Nicodemus, who had come to Jesus before,

(a) Or Gentiles.

- Deut. xvii. 8. being one of them, said to them, Doth our Law 51  
judge a man unless it hath first heard him and  
hath learnt what he doeth? They answered 52  
and said to him, Art thou also of Galilee? search,  
and see that out of Galilee ariseth no prophet.
- (a) And every one went to his own house. 53  
But Jesus went to the Mount of Olives. And 1, 2  
early in the morning he went again into the  
temple; and all the people came to him; and he  
sat down, and taught them.
- Luke xx. 20. AND the scribes and the Pharisees brought to 3  
him a woman taken in adultery; and having set  
her in the midst, they said to him, Master, this 4  
woman was taken in adultery, in the very act.
- Lev. xx. 10. Now, Moses in the Law commanded us that 5  
such should be stoned; what therefore sayest  
thou? But this they said to prove him, that 6  
they might have whereof to accuse him. But  
Jesus stooped down, and with his finger wrote  
on the ground.
- Deut. xvii. 7. So when they continued asking him, he lifted 7  
himself up, and said to them, He who is without  
sin among you, let him be the first to cast the 8  
stone at her. And again he stooped down, and 9  
wrote on the ground. But they, hearing it, and  
being convicted by their own consciences, went  
out one by one, beginning at the eldest, even  
unto the last, and Jesus was left alone, with the  
woman standing in the midst.
- When Jesus had lifted himself up, and saw no 10  
one but the woman, he said to her, Woman,  
where are those thy accusers? did no one con- 11  
demn thee? She said, No one, Lord. And 11  
Jesus said to her, Neither do I condemn thee;  
go thy way, and sin no more.
- John iii. 17.  
John v. 14.  
John xii. 35. JESUS therefore spoke again to them, say- 12  
ing, I am the light of the world; he who fol-  
loweth me will not walk in darkness, but will

(a) The narrative from vii. 53 to viii. 11 is omitted from many ancient MSS., and the wording of the latter part of it is slightly varied by different authorities. It is not in the *Codex Sinaiticus*, or in the *Codex Vaticanus*, two of the oldest. But it has all the internal evidence of truth.

- 13 have the light of life. The Pharisees therefore  
 said to him, Thou bearest witness of thyself;  
 14 thy witness is not trustworthy. Jesus answered  
 and said to them, Though I bear witness of my-  
 self, my witness is trustworthy; for I know  
 whence I came and whither I go; but ye know  
 15 not whence I came or whither I go. Ye judge  
 16 according to the flesh; I judge no one. And  
 even if I should judge, my judgment is true; for  
 I am not alone, but He who sent me is with me;  
 17 and even in your own Law it is written that the  
 18 witness of two men is trustworthy. I am the  
 bearer of witness to myself; and the Father who  
 sent me, He beareth witness to me.
- 19 Therefore they said to him, Where is thy  
 father? Jesus answered, Ye know neither me,  
 nor my Father; if ye had known me, ye would  
 20 have known my Father also. These words he  
 spoke in the treasury, as he taught in the temple;  
 and no one laid hands on him; (for his hour had  
 not yet come.)
- 21 So he said again to them, I go my way, and ye  
 will seek me, and will die in your sin; whither I  
 22 go, ye cannot come. Therefore the Jews said,  
 Will he kill himself? that he saith, Whither I go,  
 23 ye cannot come. And he said to them, Ye are  
 from beneath; I am from above; ye are of this  
 24 world; I am not of this world. I said therefore  
 to you that ye will die in your sins; for if ye  
 believe not that I am, ye will die in your sins.  
 25 Therefore they said to him, Who art thou?  
 Jesus said to them, How is it that I even speak  
 26 to you at all? I have many things to say and to  
 judge concerning you; but He who sent me is  
 true; and I speak to the world those things which  
 27 I heard from Him. They understood not that  
 he was speaking to them of the Father.
- 28 Jesus therefore said, When ye have lifted up  
 the Son of Man, then ye will know that I am,  
 and that I do nothing by myself alone; but as  
 the Father taught me, I speak these things.  
 29 And He who sent me is with me; He hath not  
 left me alone; for I do always those things  
 which please Him.
- 30 As he spoke these words, many believed on John x. 42.

- him. Therefore Jesus said to those Jews who  
 had believed him, If ye abide in my word, ye are  
 my disciples indeed; and ye will know the truth,  
 and the truth will make you free. They answered  
 him, We are Abraham's seed, and have never yet  
 been in bondage to any one; how sayest thou then,  
 Ye shall be made free.
- Hos. vi. 3. 31  
32  
33
- Rom. vi. 16. Jesus answered them, Verily, verily, I say to  
 you, whosoever committeth sin is a servant of  
 sin. And the servant abideth not in the house  
 for ever; the son abideth for ever. If, there-  
 fore, the Son shall make you free, ye will be free  
 indeed. I know that ye are Abraham's seed;  
 but ye seek to kill me, because my word maketh  
 no way in you. I speak the things which I have  
 seen with the Father; therefore, do ye also the  
 things which ye heard from the Father (a).
- Rom. viii. 2. 34  
35  
36  
37  
38
- They answered and said to him, Abraham is  
 our father.
- Rom. ii. 28. Jesus said to them, If ye are Abraham's  
 children, ye do Abraham's deeds. But now ye  
 seek to kill me, a man who hath told you the  
 truth which he heard from God; this Abraham  
 did not. Ye do the deeds of your father. They  
 said to him, We were not born of fornication;  
 we have one Father, even God.
- Isa. lxiii. 16. 40  
41
- Mal. i. 6. Jesus said to them, if God were your Father,  
 ye would love me; because I came forth from  
 God and I am come; for I have not come of  
 myself, but He sent me. Why do ye not under-  
 stand my speech? it is because ye cannot hear my  
 word. Ye are of your father the devil, and the  
 lusts of your father ye desire to do. He was a  
 murderer from the beginning, and stood not in  
 the truth, because there is no truth in him.  
 When he speaketh a lie, he speaketh of his own;  
 for he is a liar, and the father thereof. And  
 because I tell you the truth, ye believe me not.
- Matt. xiii. 38. 42  
43  
44
- Heb. iv. 15. Which of you convicteth me of sin? If I speak  
 the truth, why do ye not believe me? He who  
 is of God heareth the words of God; ye therefore  
 hear them not, because ye are not of God.
- The Jews answered, and said to him, Say we  
 45  
46  
47  
48
- (a) Or do ye (or ye do) therefore the things which ye heard  
 from your father.

- not well that thou art a Samaritan, and hast an  
 49 evil spirit? Jesus answered, I have not an evil  
 50 spirit; but I honour my Father, and ye dis-  
 honour me. But I seek not my own glory;  
 51 there is One who seeketh and judgeth. Verily,  
 verily, I say to you, if a man keep my saying, he  
 52 will never see death. The Jews said to him,  
 Now we know that thou hast an evil spirit.  
 Abraham died, and the prophets died; and  
 thou sayest, If a man keep my saying, he will  
 53 never taste death. Art thou greater than our  
 father Abraham, for he died? the prophets also  
 died; whom callest thou thyself?  
 54 Jesus answered, If I glorify myself, my glory  
 is nothing; it is my Father who glorifieth me;  
 55 He of whom ye say, "He is our God"; yet ye  
 have not known Him; but I know Him; and if  
 I should say, I know Him not, I should be false  
 like you; but I know Him, and keep His sayings.  
 56 Your father Abraham rejoiced to see my day;  
 57 and he saw, and was glad. Therefore the Jews  
 said to him, Thou art not yet fifty years old,  
 58 and hast thou seen Abraham? Jesus said to  
 them, Verily, verily, I say to you, before Abra-  
 ham was born, I am.  
 59 Therefore they took up stones to cast at him;  
 but Jesus hid himself, and went out of the  
 temple.

John vii. 20.

Zec. i. 5.

John xvii. 1.

Gen. xxii. 12.

9

1 AND as he passed along, he saw a man who  
 2 had been blind from his birth. And his dis-  
 ciples asked him, saying, Master, who sinned,  
 this man, or his parents, that he should be born  
 blind?

3 Jesus answered, Neither did this man sin, nor  
 did his parents; but it was that the works of God  
 4 should be made manifest in him. While it is  
 day, we must work the works of Him who sent  
 me; the night cometh, when no one can work.

John xi. 4.

} Psa. civ. 23.  
 } Ecc. ix. 10.  
 John i. 5.

5 Whensoever I am in the world, I am light to the  
 6 world. When he had thus spoken, he spat on  
 the ground, and kneaded clay with the spittle;  
 and he put the clay on the eyes of the blind  
 7 man, and said to him, Go, wash in the pool of  
 Siloam (which is by interpretation, Sent). So

Neh. iii. 15.

he went his way, and washed, and came seeing.

Therefore the neighbours and those who before had observed him that he had been a beggar, said, Is not this he who sat and begged? Others said, This is he. Others said No, but he is like him. But he said, I am he.

John ix. 6. Therefore they said to him, How, then, were  
thine eyes opened? He answered, The man who  
is called Jesus kneaded clay, and anointed mine  
eyes, and said to me, "Go to Siloam, and wash";  
so I went and washed, and received sight. And  
they said to him, Where is he? He said, I know  
not. They brought to the Pharisees him who  
before had been blind.

John ix. 31. Now the day whereon Jesus kneaded the clay,  
and opened the man's eyes, was a Sabbath.  
Again, therefore, the Pharisees also asked him  
how he had received sight. He said to them,  
He put clay on mine eyes, and I washed; and I  
see. Therefore some of the Pharisees said, This  
man is not from God, for he keepeth not the  
Sabbath. Others said, How can a man who is  
a sinner work such signs? And there was a  
division among them. So they said to the blind  
man again, What sayest thou of him, in that he  
opened thine eyes? He said, He is a prophet.

John iv. 19. But the Jews did not believe concerning him  
who had received sight, that he had been blind  
and had received sight, till they had called his  
parents. And they questioned them, saying,  
Isa xxvi. 11. Is this your son, who, ye say, was born blind?  
how then doth he now see? So his parents  
answered and said, We know that this is our son,  
and that he was born blind; but by what means  
he now seeth, or who opened his eyes, we know  
not; ask him, he is of age; he shall speak for  
himself.

John vii. 13. These words his parents spoke, because they  
feared the Jews; for the Jews had agreed al-  
ready, that if any one acknowledged Jesus as  
the Christ, he should be put out of the synagogue.  
Therefore the man's parents said, He is of age,  
ask him. So a second time they called the man  
who had been blind, and said to him, Give glory

- to GOD; we know that this man is a sinner. He  
 25 therefore answered, Whether he is a sinner, I  
 know not; one thing I know, that whereas I  
 26 was blind, now I see. Therefore they said to  
 him, What did he to thee? how did he open thine  
 27 eyes? He answered them, I have told you al-  
 ready, and ye did not heed; wherefore would ye  
 hear it again? would ye also become his disciples?  
 28 And they reviled him, and said, Thou art his  
 29 disciple; but we are disciples of Moses. We  
 know that GOD hath spoken to Moses; as for  
 this man, we know not whence he is. 1 Pet. ii. 23.
- 30 The man answered and said to them, Why,  
 herein is the marvel, that ye know not whence  
 31 he is, and yet he opened mine eyes. We know  
 that GOD heareth not sinners, but if any one  
 honoureth GOD, and doeth His will, him He  
 32 heareth. Since the world began it has not been  
 heard that any one opened the eyes of one born  
 33 blind. If this man were not from GOD, he could  
 do nothing. John ix. 2.
- 34 They answered and said to him, Thou wast  
 altogether born in sins, and dost thou teach us?  
 35 And they cast him outside. Jesus heard that  
 they had cast him out; and he found him, and  
 said, Dost thou believe on the Son of Man (a)? 1 John v. 13.
- 36 He answered and said, And who is he, Lord,  
 37 that I may believe on him? Jesus said to him,  
 Thou hast seen him, and he it is who talketh  
 38 with thee. And he said, Lord, I believe. John iv. 26.
- 39 And he worshipped him. And Jesus said, For  
 judgment I came into this world, that those  
 who see not might see; and that those who see  
 40 might become blind. And those of the Phari-  
 sees who were with him heard these words, and  
 41 said to him, Are we also blind? Jesus said to  
 them, If ye were blind, ye would have no sin; but,  
 as it is, ye say, "We see"; your sin remaineth.
- 10 1 VERILY, verily. I say to you, he who goeth  
 not in through the gate into the sheepfold, but  
 climbeth up some other way, the same is a thief  
 2 and a robber. But he who goeth in through the Heb. v. 4.  
 3 gate is the shepherd of the sheep. To him the  
 gatekeeper openeth; and the sheep hear his voice;

(a) Some MSS. have, Son of God.



- and he calleth his own sheep by name and, leadeth them out. When he hath put forth all his own he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers.
- 2 Tim. iii. 5. 4  
5
- John xvi. 25. This similitude (a) Jesus spoke to them; but they understood not what things they were which he spoke to them. 6
- Eph. ii. 18. Therefore Jesus said again, Verily, verily, I am the gate for the sheep. All those who came before me are thieves and robbers; but the sheep did not hear them. I am the gate; if any one enter through me, he will be safe (b), and will go in and go out, and will find pasture. The thief cometh only to steal, and to slay, and to destroy; I came that they might have life, and might have it abundantly. I am the good shepherd; the good shepherd layeth down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, because he is a hireling, and careth not for the sheep; and the wolf snatcheth and scattereth them. I am the good shepherd, and know my own, and my own know me, even as the Father knoweth me, and as I know the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must lead, and they will hearken to my voice; and there shall be one flock, with one shepherd. 7  
8  
9  
10  
11  
12  
13  
14  
15  
16
- 2 Tim. ii. 19. Therefore doth my Father love me, because I lay down my life that I may take it again. No one took it from me; but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father. 17  
18
- Isa. xlix. 6. There arose again a division among the Jews, because of these sayings. And many of them said, He hath an evil spirit, and is mad; why hear ye him? Others said, These are not the words of him who hath an evil spirit; can an evil spirit open blind men's eyes? 19  
20  
21
- Ezek. xxxiv. 23. (a) Or proverb.
- Isa. liii. 7. (b) Or saved.
- John vii. 20.

- 22 IN Jerusalem it was then the feast of the  
 23 Dedication; it was winter. And Jesus was Acts iii. 11.  
 walking in the temple, in Solomon's cloister.
- 24 The Jews therefore came round about him, and  
 kept saying to him, How long dost thou keep us  
 in suspense? If thou art the Christ, tell us  
 plainly.
- 25 Jesus answered them, I told you, and ye be-  
 lieve not; the works which I do in my Father's  
 26 name testify of me: but ye believe not, because  
 27 ye are not of my sheep. My sheep hear my  
 28 voice, and I know them, and they follow me; and John x. 4.  
 I give them eternal life; and they will never  
 perish, neither shall any one snatch them out of  
 29 my hand. That which my Father hath given John xvii. 11.  
 me, is greater than all these (a); and no one is  
 30 able to snatch it (b) out of the Father's hand. I  
 and the Father are one.
- 31 The Jews again took up stones to stone him. John viii. 59.
- 32 Jesus answered them, I have shown you many  
 good works from the Father; for which of those  
 33 works do ye stone me? The Jews answered him,  
 For a good work we stone thee not; but for  
 blasphemy, and because thou, being a man, dost  
 claim to be God.
- 34 Jesus answered them, Is it not written in your  
 35 Law, "I said, ye are gods?" If He called them Psa. lxxxii. 6.  
 gods, unto whom the word of GOD came—and  
 36 the Scripture cannot be broken—say ye of him  
 whom the Father consecrated, and sent into the  
 world, "Thou blasphemest," because I said, I  
 37 am the Son of God? If I do not the works of John xiv. 10.  
 38 my Father, believe me not. But if I do them,  
 though ye believe not me, believe the works;  
 that ye may know and understand that the  
 Father is in me, and that I am in the Father.
- 39 Therefore they sought again to take him; but  
 40 he escaped out of their hand, and went away John i. 28.  
 again beyond Jordan to the place where John at  
 41 first baptized; and there he abode. And many  
 resorted to him, and said, John wrought no sign;  
 but all things which John spoke of this man were  
 42 true. And many believed on him there

(a) Some MSS. have, "My Father who gave me them, is  
 greater than all."  
 (b) Or them.

- NOW, a certain man, Lazarus of Bethany, from the village of Mary and her sister Martha, was ill. (The Mary who anointed the Lord with ointment, and wiped his feet with her hair, was she whose brother Lazarus was ill.) Therefore the sisters sent to Jesus, saying, Lord, behold, he whom thou lovest is ill. When Jesus heard it, he said, This illness is not unto death, but rather for the glory of God, that the Son of God may be glorified thereby. (Now Jesus loved Martha, and her sister, and Lazarus.) Therefore when he heard that Lazarus was ill, he abode yet two days in the place where he was. Then, afterwards, he said to the disciples, Let us go into Judæa again.
- Luke x. 38. His disciples said to him, Rabbi, the Jews of late sought to stone thee; and goest thou thither again? 1
- John xi. 40. Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he stumbleth not, because he seeth the light of this world. 2
- John xi. 6, 15. But if any one walk in the night, he stumbleth, because the light is not in him. 3
- John xi. 4, 15. These things he spoke; and afterwards he said to them, Lazarus, our friend, has fallen asleep; but I go, that I may awake him out of sleep. So the disciples said to him, Lord, if he has fallen asleep, he will be made whole. (Now, Jesus had spoken of his death; but they thought that he spoke of his taking rest in sleep.) So Jesus then said to them plainly, Lazarus is dead; and for your sakes I am glad that I was not there, to the intent that ye may believe; nevertheless let us go to him. Thomas (who is called Didymus) said therefore to his fellow-disciples, Let us also go, that we may die with him. 4
- Acts xx. 24. So when Jesus came, he found that Lazarus had been in the tomb four days already. Now Bethany was nigh to Jerusalem, being about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was coming, went 5
- Deut. xxxi. 16. 6
- 1 Chr. vii. 22. 7

(a) i e Twin.

- to meet him; but Mary was sitting in the house.
- 21 Martha, then, said to Jesus, Lord, if thou hadst been here, my brother would not have died.
- 22 And I know now, that whatsoever thou wilt ask John ix. 31.
- 23 of God, He will give it thee. Jesus said to her,
- 24 Thy brother shall rise. Martha said to Jesus, I John v. 20.
- know that he will rise in the resurrection at the last day.
- 25 Jesus said to her, I am the resurrection, and Job xix. 26.
- the life; he who believeth on me, though he die,
- 26 yet shall he live; and whosoever liveth and believeth on me shall never die. Believest
- 27 thou this? She said to him, Yea, Lord; I believe that thou art the Christ, the Son of God,
- 28 even he who should come into the world. And when she had said this, she went her way and called Mary her sister secretly, saying, The John xiii. 13.
- 29 Master has come, and calleth thee. And she, when she heard it, arose quickly and went to
- 30 him. (Now Jesus had not yet come into the village, but was yet in the place where Martha
- 31 had met him.) The Jews, therefore, who were with her in the house, comforting her, when they saw that Mary rose up hastily and went out, followed her, thinking, She goeth to the grave to weep there.
- 32 So Mary came to the place where Jesus was, and saw him, and fell down at his feet, saying to him, Lord, if thou hadst been here, my John xi. 37.
- 33 brother would not have died. Therefore when Jesus saw her weeping, and the Jews also weeping who came with her, he groaned in spirit, and was troubled, and said, Where have
- 34 ye laid him? They said to him, Lord, come and see.
- 35 Jesus wept.
- 36 Therefore the Jews said, Behold how he loved him! But some of them said, Could not this
- 37 man, who opened the eyes of the blind, have caused that even this man should not have died?
- 38 Jesus therefore, groaning again in himself, went to the tomb. It was a cave, and a stone Mark xvi. 3.
- 39 lay upon it. Jesus said, Take ye away the

- stone. Martha, the sister of him who was dead, said to Jesus, Lord, by this time he stinketh; as it is now the fourth day. Jesus said to her, Said I not to thee, that if thou wouldst believe, thou shouldst see the glory of God? So they took away the stone.
- John xi. 4, 6, 15, 23. 40
- John xi. 35. And Jesus lifted up his eyes, and said, Father, I thank Thee that Thou heardest me. Yet I know that Thou hearest me always; but because of the multitude who stand by I said it, that they may believe that Thou didst send me. And when he had spoken thus, he cried with a loud voice, Lazarus, come forth! He who had died came forth, bound hand and foot with gravecloths; and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. 41
- 1 Kings xvii. 22. 42
- Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. So the high priests and the Pharisees gathered a council, and said, What do we? for this man worketh many signs. If we let him alone in this way, all men will believe on him; and the Romans will come and take away both our place and our nation. 43
- Psa. ii. 2. 44
- Acts iv. 16. 45
- John xviii. 14. 46
- But one of them, Caiaphas, being the High Priest that year, said to them, Ye know nothing at all, nor do ye bear in mind that it is expedient for you that one man should die for the people, and that the whole nation perish not. (Now this he spoke, not from himself; but, being High Priest that year, he prophesied that Jesus would die for the nation; and not only for the nation, but also to gather into one God's children who are scattered abroad.) So from that day forth they took counsel to put him to death. Jesus therefore walked no more openly among the Jews; but went thence into the country near the wilderness, to a town called Ephraim, and continued there with the disciples. 47
- Luke xxiv. 46. 48
- AND the Jews' Passover was nigh; and many went up out of the country to Jerusalem before 49
- John ii. 13. 50
- 51
- 52
- 53
- 54
- 55

56 the Passover, to purify themselves. So they sought for Jesus, and spoke among themselves, as they stood in the temple, What think ye?  
 57 that he will not come to the feast? Now the high priests and the Pharisees had given orders that, if any one knew where he was, he should show it; that they might take him.

- 12 1 Jesus therefore, six days before the Passover, John xi. 1.  
 2 went to Bethany, where Lazarus was, whom  
 3 Jesus had raised from the dead. So they prepared a supper for him there; and Martha served; Luke x. 38.  
 4 but Lazarus was one of those who reclined at  
 5 table with him. Therefore Mary took a pound  
 6 of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.  
 7 But one of his disciples, Judas Iscariot, who 2 Kings v. 20.  
 8 was about to betray him, said, Why was not this ointment sold for three hundred shillings, and  
 9 given to the poor? (This he said, not that he cared for the poor; but because he was a thief, and had the money-bag and made away with  
 10 what was put therein.) Therefore Jesus said, Suffer her to keep it (a) for the day of my burial.  
 11 For the poor ye have always with you; but me Deut. xv. 11.  
 12 ye have not always.  
 13 The common people (b) of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, Luke xvi. 31.  
 14 whom he had raised from the dead. But the high priests took counsel to put Lazarus also to death, because by reason of him many of the Jews went away, and believed on Jesus.  
 15 THE next day the common people (b) who had come to the feast, when they heard that  
 16 Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him; and they shouted, Hosanna! Psa. cxviii. 26.  
 17 Blessed is he who cometh in the name of the  
 18 LORD, even the king of Israel! But Jesus, finding a young ass, sat thereon; as it is written, Zec. ix. 9.

(a) Or Let her alone, she was to have kept it.

(b) Or a great many; *id.* the great crowd.

- "Fear not, daughter of Zion;  
 Behold, thy King cometh,  
 Sitting on an ass's colt." 15
- Luke xviii. 34. These things his disciples understood not at 16  
 first; but when Jesus was glorified, they re-  
 membered that these things had been written  
 of him, and that they had done these things to  
 him.
- The multitude therefore who were with him 17  
 when he called Lazarus out of his tomb, and  
 raised him from the dead, bore witness. For 18  
 this cause the multitude also met him, for they  
 heard that he had wrought this sign. The 19  
 Pharisees therefore said among themselves, Ye  
 see that ye prevail nothing; behold, the world  
 has gone after him.
- Acts xvii. 4. NOW there were certain Greeks among those 20  
 who went up to worship at the feast; the same, 21  
 therefore, went to Philip, who was of Bethsaida  
 of Galilee, and asked him, saying, Sir, we would  
 see Jesus. Philip went and told Andrew; and 22  
 Andrew and Philip went and told Jesus.
- John xiii. 32. And Jesus answered them, The hour has come 23  
 that the Son of Man should be glorified. Verily, 24  
 verily, I say to you, unless the grain of wheat  
 fall into the ground and die, it abideth by itself  
 alone; but if it die, it bringeth forth much fruit.  
 He who loveth his life loseth it; and he who 25  
 hateth his life in this world will keep it unto life  
 eternal. If any one serve me, let him follow me; 26  
 and where I am, there shall also my servant be;  
 if any one shall serve me, him will the Father  
 honour.
- John xiv. 15. Now my soul is troubled; and what shall I 27  
 say? "Father, save me from this hour." Nay,  
 for this cause I came unto this hour. Father, 28  
 glorify Thy name. Therefore a voice came from  
 heaven, I BOTH HAVE GLORIFIED IT, AND WILL  
 GLORIFY IT AGAIN.
- The multitude therefore who stood by, and 29  
 heard it, said that it thundered; others said, An  
 angel hath spoken to him. Jesus answered and 30  
 said, This voice hath come not for my sake, but  
 for your sakes. Now is a judgment of this world; 31
- John xi. 42.

- now the prince of this world will be cast out.  
 32 And I, if I be lifted up from the earth, will draw  
 33 all men unto myself. This he said, signifying  
 34 what death he should die. The crowd therefore  
 answered him, We have heard out of the Law 2 Sam. vii. 13.  
 that the Christ abideth for ever; how then Psa. lxxxix. 30.  
 sayest thou, The Son of Man must be lifted up? Psa. cx. 4.  
 Who is this Son of Man?
- 35 So Jesus said to them, Yet a little while the  
 light is among you. Walk while ye have the  
 light, lest darkness overtake you; and he who  
 walketh in darkness knoweth not whither he  
 36 goeth. While ye have the light, believe on the  
 light, that ye may become children of light.  
 These things spoke Jesus; and he departed and  
 hid himself from them.
- 37 But though he had wrought so many signs in  
 38 their presence, they believed not on him: that  
 the word which Isaiah the prophet spoke might Isa. liii. 1.  
 be fulfilled,  
 "Lord, who believed our report?  
 And to whom was the arm of the LORD  
 revealed?"
- 39 Therefore they could not believe, for, as again  
 Isaiah said,  
 40 "He hath blinded their eyes; and he hardened Isa. vi. 9.  
 their hearts,  
 That they should not see with their eyes,  
 And perceive with their hearts, and be con-  
 verted (a);  
 And I will (b) heal them."
- 41 These things said Isaiah, because he saw his  
 glory, and spoke of him.
- 42 Nevertheless even among the rulers many  
 believed on him; but because of the Pharisees John ix. 22.  
 they did not confess him, lest they should be put  
 43 out of the synagogue; for they loved the glory  
 that is from men rather than the glory that is  
 from GOD.
- 44 BUT Jesus cried out and said, He who be-  
 lieveth on me, believeth not on me, but on Him  
 45 who sent me. And he who believeth me be-  
 46 lieveth Him who sent me. I have come into the John i. 5.

(a) Or return.

(b) Some authorities have "should."



John iii. 17. world as a light, that whosoever believeth on me  
 may not abide in darkness. And if any one hear 47  
 my words, and keep them not, I judge him not;  
 for I came not to judge the world, but to save  
 the world. He who rejects me, and receives 48  
 not my words, hath one who judgeth him; the  
 word which I spoke, the same will judge him in  
 the last day. For I spoke not from myself; but 49  
 the Father who sent me, He hath given me a  
 commandment, what I should say, and what  
 I should speak. And I know that His com- 50  
 mandment is life everlasting; therefore, what  
 things I speak, I speak them according as the  
 Father hath told me.

NOW it was before the feast of the Passover. 1 13  
 Jesus, knowing that his hour had come that he  
 should depart out of this world to the Father,  
 having loved his own who were in the world,  
 loved them to the uttermost. And while they 2  
 were at supper, (the devil having now put it into  
 the heart of Judas Iscariot, Simon's son, to  
 betray him,) Jesus—knowing that the Father 3  
 had given all things into his hands, and that he  
 had come forth from GOD and was going to GOD  
 —rose from supper, and laying aside his gar- 4  
 ments, took a towel and girded himself. Then 5  
 he poured water into the basin, and began to  
 wash the disciples' feet, and to wipe them with  
 the towel wherewith he was girded.

Matt. xxviii. 18. So he came to Simon Peter, who said to him, 6  
 Lord, dost thou wash my feet? Jesus answered 7  
 and said to him, What I do, thou knowest not  
 now; but thou wilt know hereafter. Simon 8  
 Peter said to him, Thou shalt never wash my  
 feet! Jesus answered him, If I wash thee not,  
 thou hast no part with me. Simon Peter said 9  
 to him, Lord, not my feet only, but also my  
 hands and my head! Jesus said to him, He 10  
 who hath bathed needeth not to wash, save his  
 feet, but is altogether clean; and ye are clean—  
 but not all. (For he knew who was betraying 11  
 him; therefore he said, Ye are not all clean.)  
 So after he had washed their feet, and had 12  
 taken his garments, and had sat down again, he

- 13 said, Know ye what I have done to you? Ye call me, Master and Lord; and ye say truly; for  
 14 so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash each  
 15 other's feet. For I give you an example, that ye also should do as I have done to you. Verily,  
 16 verily, I say to you, a servant is not greater than his lord; neither he who is sent greater  
 17 than he who sent him. If ye know these things, happy are ye if ye do them. I speak not of you  
 18 all; I know whom I chose; but this is done that the scripture may be fulfilled,  
 "He who eateth my bread  
 Lifted up his heel against me."  
 19 Henceforth I tell you before it come to pass, that, when it has come to pass, ye may believe that I  
 20 am. Verily, verily, I say to you, he who receiveth whomsoever I send receiveth me; and he  
 21 who receiveth me receiveth Him who sent me. When Jesus had thus spoken, he was troubled  
 22 in spirit, and testified, and said, Verily, verily, I say to you, one of you will betray me. The  
 23 disciples looked on each other, doubting of whom he spoke. There was reclining at table, on Jesus' breast,  
 24 one of his disciples, the one whom Jesus loved. Simon Peter therefore beckoned to him, and  
 25 said to him, Tell us (a) who it is of whom he speaketh. That disciple, leaning back, as he  
 26 was, on Jesus' breast, said to him, Lord, who is it? So Jesus answered, He it is, for whom I  
 27 shall dip the sop, and give it to him. So when he had dipped the sop, he took it and gave it to  
 28 Judas the son of Simon Iscariot. And, after the sop, then Satan entered him. Jesus therefore  
 29 said to him, What thou doest, do quickly. (Now, no one of those at table knew with what intent  
 30 he spoke to him. For some thought, because Judas had the money-bag, that Jesus had said to  
 him, "Buy those things which we need for the feast"; or, that he should give something to the  
 poor.) He, then, having received the sop went out immediately; and it was night.

Matt. xxiii. 8.

1 Pet. ii. 21.

Psa. xli. 9.

Matt. x. 40.

John xx. 2.

Luke xxii. 3.

John xii. 6.

(a) Or Ask.

- When, therefore, he had gone out, Jesus said, 31  
 Now the Son of Man is glorified, and God is 32  
 glorified in him. If God is glorified in him, God  
 will also glorify him in Himself, and will glorify 33  
 him straightway. Little children, yet a little  
 while I am with you. Ye will seek me; and as I  
 said to the Jews, "Whither I go ye cannot  
 come," so now I say to you.
- A new commandment I give you that ye may 34  
 love each other; that as I loved you, ye also  
 may love each other. By this shall all men 35  
 know that ye are my disciples, if ye have love  
 one to another.
- Simon Peter said to him, Lord, whither goest 36  
 thou? Jesus answered him, Whither I go, thou  
 canst not follow me now; but thou shalt follow 37  
 hereafter. Peter said to him, Lord, why cannot  
 I follow thee now? I will lay down my life for 38  
 thy sake. Jesus answered, Wilt thou lay down  
 thy life for my sake? Verily, verily, I say to  
 thee, the cock will not crow until thou hast  
 disowned me thrice.
- LET not your heart be troubled; believe (a) in 1 14  
 God, believe (a) also in me. In my Father's 2  
 house are many mansions; if it were not so, I  
 would have told you. For I go to prepare a  
 place for you. And if I go to prepare a place for 3  
 you, I will come again, and will receive you to  
 myself; that where I am, ye also may be. And 4  
 whither I go ye know the way.
- Thomas said to him, Lord, we know not 5  
 whither thou goest; how know we the way?
- Jesus said to him, I am the way, and the truth, 6  
 and the life; no one cometh to the Father, but  
 by me. If ye had known me, ye would have 7  
 known my Father also; henceforth ye know  
 Him, and have seen Him. Philip said to him, 8  
 Lord, show us the Father, and it sufficeth us.
- Jesus said to him, Have I been so long 9  
 time with you, and yet hast thou not known  
 me, Philip? he who hath seen me hath seen  
 the Father; how then sayest thou, Show us the  
 Father? Believest thou not that I am in the 10
- John xiv. 13.  
 1 John ii. 8.  
 John xv. 12.  
 John xxi. 18.  
 John xiv. 27.  
 John vi. 20.  
 John i. 17.  
 Col. i. 15.

(a) Or Ye believe.

- Father, and that the Father is in me? The words which I say to you I speak not from myself; but the Father dwelling in me doeth His
- 11 works. Believe me, that I am in the Father and the Father is in me; or else believe for the
- 12 very works' sake. Verily, verily, I say to you, he who believeth in me, the works which I do, he also will do; and greater works than these he
- 13 will do, because I go to the Father: and whatsoever ye shall ask in my name, I will do it, that
- 14 the Father may be glorified in the Son. If ye shall ask me any thing in my name, I will do it.
- 15 If ye love me, ye will keep my commandments; and I will request the Father, and He will give
- 16 you another Advocate (*a*), that he may be with you for ever, even the Spirit of Truth; whom
- 17 the world cannot receive, for it seeth him not, neither knoweth him; ye know him, for he
- 18 abideth with you, and will be in you. I will not leave you comfortless (*b*); I am coming to you.
- 19 Yet a little while, and the world seeth me no more; but ye see me; because I live, ye also
- 20 shall live. In that day ye will know that I am in my Father, and ye are in me, and I am in you.
- 21 He who hath my commandments and keepeth them, he it is who loveth me; and he who loveth me will be loved by my Father, and I will love him, and will manifest myself to him.
- 22 Judas (not Iscariot) said to him, Lord, and how cometh it that thou wilt manifest thyself to us, and not to the world?
- 23 Jesus answered and said to him, If a man love me, he will keep my word; and my Father will love him, and we will come to him and make our
- 24 abode with him. He who loveth me not, keepeth not my words; and the word which ye hear is not mine, but that of the Father who sent
- 25 me. These things I have spoken to you, being yet present with you. But the Advocate, the
- 26 Holy Spirit, whom the Father will send in my name, he will teach you all things, and will bring to your remembrance all things which I have spoken to you.

Matt. xxi. 21.

1 John v. 14.

John xiv. 21.

1 John ii. 1.

John xiv. 28.

Luke vi. 16.

John xvi. 13.

(*a*) Or Comforter, Helper (same word as in 1 John ii. 1).

(*b*) Or orphans.

- Eph. ii. 14. Peace I leave with you; my peace I give to you; not as the world giveth, give I to you. Let not your heart be troubled, neither let it be afraid. Ye have heard that I said to you, I go away, and am coming to you. If ye loved me, ye would have rejoiced that I am going to the Father; for the Father is greater than I. And now I have told you before it cometh to pass, that when it has come to pass, ye may believe. No longer will I talk much with you, for the prince of the world cometh, and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.
- I AM the true vine, and my Father is the husbandman. Every branch in me which beareth not fruit, He taketh away; and every branch which beareth fruit, He cleanseth, that it may bring forth more fruit. Already ye are clean, because of the word which I have spoken to you. Abide, ye in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine; so neither can ye, unless ye abide in me. I am the vine, ye are the branches; he who abideth in me, I also abiding in him, bringeth forth much fruit; for apart from me ye can do nothing. If any one abide not in me, he is cast forth as a branch, and is dried up; and men gather such and throw them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit; and ye will become my disciples.
- As the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye will abide in my love; even as I have kept my Father's commandments, and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be perfected. This is my commandment, That ye love each other, as I have loved you. No one hath greater love than this, that a man lay down his life for his
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- 1 Cor. xv. 28.  
Psa. xl. 8.  
Isa. iv. 2.  
Matt. iii. 10.  
John xvi. 32.  
John xiv. 21.  
John xiii. 34.

- 14 friends. Ye are my friends if ye do that which  
 15 I command you. No longer do I call you  
 servants (a); for the servant knoweth not what  
 his lord doeth; but I have called you friends;  
 for all things which I heard from my Father I  
 16 made known to you. Ye did not choose me; { Isa. xli. 8.  
 but I chose you, and appointed you that ye { 1 John iv. 10.  
 should go and bear fruit, and that your fruit  
 should remain; so that whatsoever ye shall ask  
 of the Father in my name, He may give it you.  
 17 These things I command you, that ye may  
 18 love each other. If the world hateth you, ye 1 John iii. 13.  
 19 know that it hated me before it hated you. If ye  
 were of the world, the world would love its own;  
 but, because ye are not of the world, but I chose  
 you out of the world, therefore the world  
 20 hateth you. Remember the word which I said  
 to you, The servant is not greater than his lord.  
 If they persecuted me, they will persecute you  
 21 also; if they kept my sayings, they will keep  
 yours also. But all these things they will do to  
 you for my name's sake, because they know not  
 22 Him who sent me. If I had not come and  
 spoken to them, they had not had sin; but now  
 23 they have no excuse for their sin. He who  
 hateth me hateth my Father also. If I had not  
 24 done among them the works which no other did,  
 they had not had sin; but now they have both  
 25 seen and hated both me and my Father. But  
*this cometh to pass* that the word which is written  
 in their Law may be fulfilled, "They hated me  
 without a cause." { Eze. iii. 7.  
 { John ix. 41.  
 { Psa. cix. 3.  
 { Psa. xxxv. 19.  
 26 When the Advocate has come, whom I will  
 send to you from the Father, even the Spirit of  
 Truth who cometh forth from the Father, he will  
 27 bear witness of me; and ye also will bear witness,  
 because ye have been with me from the beginning.  
 16 1 These things I have spoken to you, that ye  
 2 may not fall away. They will put you out of the  
 synagogues; yea, an hour cometh, when whoso-  
 ever killeth you will think that he offereth GOD  
 3 service. And these things they will do because 1 Cor. ii. 8.  
 they have not known either the Father or me.  
 4 But these things I have spoken to you, that when  
 (a) Or bondservants.

- their hour has come ye may remember that I told you of them. And, because I was with you, I said not these things to you from the beginning. But now I go to Him who sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your hearts. 5 6
- John xvi. 22. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Advocate will not come to you; but if I go, I will send him to you. And when he has come, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world has been judged. 7 8 9 10 11
- Rom. iii. 20. I have yet many things to say to you, but ye cannot bear them now. But when he, the Spirit of Truth, has come, he will guide you into all the truth; for he will not speak from himself; but whatsoever things he heareth, these he will speak; and he will declare to you the things to come. He will glorify me; for he will take of mine, and will declare it to you. All things soever which the Father hath are mine; therefore I said, that he taketh of mine, and will declare it to you. 12 13 14 15
- Heb. v. 12. A little while, and ye see me no more; and again, a little while, and ye will see me. Therefore some of his disciples said among themselves, What is this that he saith to us, "A little while, and ye see me not; and again, a little while, and ye will see me"; and, "because I go to the Father"? They said therefore, What is this which he saith, "A little while"? we know not what he saith. 16 17 18
- John ii. 25. Jesus perceived that they were desirous to ask him, and he said to them, Are ye inquiring among yourselves of that which I said, "A little while, and ye see me not; and again, a little while, and ye will see me"? Verily, verily, I say to you, ye will weep and lament, but the world will rejoice; ye will be sorrowful, but your sorrow will be turned into joy. A woman when she is in 19 20 21
- Luke xxiv. 17.

travail, hath sorrow because her hour has come; but as soon as she is delivered of the child, she no longer remembereth the anguish, for joy that a man has been born into the world.

- 22 Therefore ye also now have sorrow; but I will see you again, and your heart will rejoice, and  
 23 your joy no one taketh from you. And in that day ye shall ask me no question. Luke xxiv. 41.

Verily, verily, I say to you, if ye shall ask any thing of the Father, He will give it you in my name. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be fulfilled.

- 24 name. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be fulfilled. Matt. vii. 7.
- 25 These things I have spoken to you in similitudes (a); an hour cometh, when I will no more speak unto you in similitudes (a), but will tell you plainly concerning the Father. In that day ye shall ask in my name; and I say not to you, John xiv. 21.
- 26 plainly concerning the Father. In that day ye shall ask in my name; and I say not to you, that I will request the Father for you; for the Father Himself loveth you, because ye have loved me, and have believed that I came forth from GOD. I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father.

- 27 that I will request the Father for you; for the Father Himself loveth you, because ye have loved me, and have believed that I came forth from GOD. I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father.
- 28 from GOD. I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father.
- 29 His disciples said, Lo, now thou speakest plainly, and speakest no similitude. Now we know that thou knowest all things, and needest not that any one should question thee; by this we believe that thou camest forth from God.

- 30 plainly, and speakest no similitude. Now we know that thou knowest all things, and needest not that any one should question thee; by this we believe that thou camest forth from God.
- 31 Jesus answered them, Do ye now believe? Behold, an hour cometh, yea, has come, that ye shall be scattered, every one to his home, and shall leave me alone; and yet I am not alone, Matt. xxvi. 31.

- 32 Behold, an hour cometh, yea, has come, that ye shall be scattered, every one to his home, and shall leave me alone; and yet I am not alone, for the Father is with me. These things I have spoken to you, that in me ye may have peace. In the world ye have tribulations; but be of good cheer, I have overcome the world. Isa. 1. 9.

- 17 1 THESE things Jesus spoke; and he lifted up his eyes to heaven, and said, Father, the hour has come; glorify Thy Son, that the Son may glorify Thee; even as Thou gavest him authority over all flesh, that, all that (b) Thou hast given John xii. 23.

(a) Or proverbs; v. 20, proverb.

(b) The Greek here is in the singular.



- 1 John v. 11. him, to them he should give eternal life. And 3  
 this is eternal life, that they should know Thee  
 the only true God, and him whom Thou didst  
 send, Jesus Christ. I glorified Thee on the 4  
 earth, by accomplishing the work which Thou  
 hast given me to do. And now, O Father, 5  
 glorify Thou me with Thine own self with the  
 glory which I had with Thee before the world  
 was.
- I manifested Thy name to the men whom 6  
 Thou gavest me out of the world; Thine they  
 were, and Thou gavest them to me; and they  
 have kept Thy word. Now they know that all 7  
 things whatsoever Thou hast given me are from  
 Thee. For I have given them the words which 8  
 Thou gavest me; and they received them, and  
 knew of a certainty that I came forth from Thee,  
 and they believed that Thou didst send me.
- I make request for them; I make it not for 9  
 the world, but for those whom Thou hast given  
 me; for they are Thine. And all things that 10  
 are mine are Thine, and Thine are mine; and I  
 am glorified in them. And now I am no longer 11  
 in the world; and these are in the world, and I  
 am coming to Thee. Holy Father, keep them  
 in Thy name which Thou hast given to me, that  
 they may be one, even as we are.
- While I was with them, I kept them in Thy 12  
 name, which Thou hast given me; yea, I  
 guarded them, and, that the Scripture might be  
 fulfilled, none of them perished, except the son  
 of perdition. But now I am coming to Thee; 13  
 and these things I speak in the world, that they  
 may have my joy fulfilled in themselves. I 14  
 have given them Thy word; and the world  
 hated them, because they are not of the world,  
 even as I am not of the world.
- I request, not that Thou wouldst take them 15  
 out of the world, but that Thou wouldst keep  
 them from the evil. They are not of the world, 16  
 even as I am not of the world. Sanctify them 17  
 in the truth; Thy word is truth. As Thou didst 18  
 send me into the world, even so I sent them into  
 the world. And for their sakes I sanctify myself, 19  
 that they also may be sanctified in truth.
- Psa. xxii. 22. }  
 John vi. 68. }  
 John xvi. 15. }  
 Psa. xli. 19. }  
 Psa. cix. 8. }  
 Gal. i. 4. }  
 1 Cor. i. 2 }

20 I make request, not for these only, but for  
 those also who believe on me through their word;  
 21 that they all may be one; that even as Thou, Rom. xii. 5.  
 Father, art in me, and as I am in Thee, they  
 also may be in us; that the world may believe  
 22 that Thou didst send me. And the glory which  
 Thou hast given me, I have given to them, that  
 23 they may be one, even as we are one; I in them  
 and Thou in me, that they may be perfected  
 into one; that the world may know that Thou  
 didst send me, and lovedst them, even as Thou  
 24 lovedst me. Father, that which (a) Thou hast  
 given me, I would that they also may be with me  
 where I am; that they may behold my glory, which  
 Thou hast given me; for Thou lovedst me before  
 25 the foundation of the world. O righteous Father,  
 the world knew Thee not, but I knew Thee, and  
 26 these knew that Thou didst send me. And I  
 declared to them Thy name, and will declare it;  
 that the love wherewith Thou lovedst me may  
 be in them, and I in them. 1 Thess. iv. 17.

18 1 WHEN Jesus had spoken these words, he  
 went forth with his disciples over the brook  
 Kedron, where there was a garden, which he and  
 2 his disciples entered. And Judas also, who was 2 Sam. xv. 23.  
 betraying him, knew the place; for Jesus oft-  
 3 times resorted thither with his disciples. Judas,  
 therefore, having received the band of soldiers, Matt. xxvi. 47.  
 with officers from the high priests and from the  
 Pharisees, went thither with lanterns and torches  
 and weapons.  
 4 Jesus therefore, knowing all the things which  
 were coming upon him, went forth, and said to  
 5 them, Whom seek ye? They answered him,  
 Jesus the Nazarene. He said to them, I am he. John xix. 19.  
 (Now Judas also, who betrayed him, was stand-  
 6 ing with them.) As soon, then, as Jesus had  
 said to them, "I am he," they drew back, and Psa. xxvii. 2.  
 7 fell to the ground. Therefore he asked them  
 again, Whom seek ye? And they said, Jesus  
 8 the Nazarene. Jesus answered, I told you that  
 I am he; so if ye seek me, let these go their way.

(a) The Greek here is in the singular.

- (That the saying which he had spoken might be fulfilled, "Of those whom Thou hast given me I lost none.") 9
- Matt. xxvi. 51. Thereupon Simon Peter having a sword drew 10  
it, and smote the High Priest's servant, and cut  
off his right ear. (Now the servant's name was  
Matt. xx. 22. Malchus.) Jesus therefore said to Peter, Put 11  
up the sword into its sheath; the cup which the  
Father hath given me, shall I not drink it?
- So the band and the chief captain and the 12  
officers of the Jews took Jesus, and bound him,  
and led him first to Annas; for he was father-in- 13  
law to Caiaphas, who was High Priest that year.  
John xi. 49. (Now Caiaphas was he who gave counsel to the 14  
Jews, that it was expedient that one man should  
die for the people.)
- Matt. xxvi. 58. Now Simon Peter followed Jesus, and so did 15  
another disciple. That disciple was known to  
the High Priest, and went with Jesus into the  
High Priest's court; but Peter stood outside at 16  
the door. So the other disciple, the acquaint-  
ance of the High Priest, went out and spoke to  
her who kept the door; and he brought in Peter. 17  
The damsel therefore who kept the door said to  
Peter, Art thou also one of this man's disciples?  
He said, I am not. Now the servants and offi- 18  
cers were standing by a charcoal fire which they  
had made; for it was cold; and they were warm-  
ing themselves; also, Peter was standing with  
them, and warming himself.
- THE High Priest, then, asked Jesus concern- 19  
ing his disciples, and concerning his teaching.  
Jesus answered him, I have spoken openly to 20  
the world; I continually taught in synagogue and  
in the temple, whither all the Jews resort; and  
nothing did I speak in secret. Why askest thou 21  
me? ask those who have heard me, what I spoke  
to them; lo, they know what I said. Now 22  
when Jesus had thus spoken, one of the officers,  
who was standing near, struck him with the  
palm of his hand, saying, Answerest thou the  
Isa. liii. 5. High Priest so? Jesus answered him, If I have 23  
spoken ill, bear witness of the evil; but if well,  
why smitest thou me? Therefore Annas sent 24  
him bound unto Caiaphas the High Priest.

- 25 But Simon Peter was standing, warming himself. They therefore said to him, Art thou also one of his disciples? He denied it, and said,
- 26 I am not. One of the servants of the High Priest being a kinsman of him whose ear Peter had cut off, said, Did not I see thee in the garden with him? Peter therefore denied it again; and immediately a cock crew. John xiii. 38.
- 28 SO they led Jesus from Caiaphas to the palace; and it was early, and they themselves went not into the palace, that they might not be defiled, but might eat the Passover. Matt. xxvii. 2.
- 29 Pilate therefore went out to them, and said, What accusation bring ye against this man?
- 30 They answered and said to him, If he had not been doing evil, we should not have delivered him to thee. Pilate therefore said to them, Take him yourselves, and judge him according to your Law. The Jews said to him, It is not lawful for us to put any one to death. (That the saying of Jesus, which he spoke signifying what death he should die, might be fulfilled.) Matt. xx. 19.
- 31 So Pilate entered the palace again, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing from thyself, or did others tell it thee of me?
- 32 Pilate answered, Am I a Jew? Thy own nation and the high priests have delivered thee to me; what hast thou done? Luke xviii. 32.
- 33 Jesus answered, My kingdom is not from this world; if my kingdom were from this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom comes not hence. Pilate therefore said to him, Art thou then a king? Jesus answered, Thou sayest truly that I am a king. To this end I was born, and for this cause I have come into the world, that I should bear witness to the truth. Every one who is of the truth heareth my voice. John xix. 11.
- 34 Pilate said to him, What is truth? I Tim. vi. 13.
- 35 And when he had said this, he went out again to the Jews, and said to them, I find in him no crime. But ye have a custom, that I should release to you one at the Passover; will ye there-

- fore that I release to you the king of the Jews? Therefore they cried out again, Not this man, but Barabbas. Now, Barabbas was a robber. 40
- Matt. xxvii. 26. PILATE therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; and they went up to him and said, Hail! King of the Jews! And they smote him with their hands. And Pilate went out again, and said to the Jews, Behold, I bring him out to you, that ye may know that I find in him no crime. So Jesus went out, wearing the crown of thorns and the purple robe. Pilate said to them, Behold, the man! 1 19  
2
- Isa. liii 5. When therefore the high priests and the officers saw him, they cried out, Crucify him, crucify him! Pilate said to them, Take him yourselves, and crucify him; for I find in him no crime. The Jews answered him, We have a Law, and by the Law he ought to die, because he called himself Son of God. So when Pilate heard that saying, he was the more afraid; and he went again into the palace, and said to Jesus, Whence are thou? 3 4  
5
- Lev. xxiv. 16. But Jesus gave him no answer. Therefore Pilate said to him, Speakest thou not to me? knowest thou not that I have authority to release thee, and authority to crucify thee? Jesus answered, Thou wouldest have no authority at all over me, unless it had been given thee from above; therefore he who delivered me up to thee hath greater sin. 6 7  
8 9
- John xviii. 3. Thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art no friend to Cæsar; whosoever calls himself a king speaks against Cæsar. 10 11  
12
- Pro. xxix. 25. So when Pilate heard these words, he brought Jesus forth, and sat down on the judgment-seat in a place which is called the Pavement, but in the Hebrew, Gabbatha. (And it was the Paschal Preparation; it was about the sixth hour;) and he said to the Jews, Behold your king! They, therefore, cried out, Away with him, away with him, crucify him! Pilate said to them, Shall I crucify your king? The high 13 14  
15
- Matt. xxvii. 62.

16 priests answered We have no king but Cæsar. Matt. xxvii. 26.  
 So he then delivered him up to them to be crucified.

17 **THEREFORE** they took Jesus. And he, bearing the cross for himself, went forth into the place called The place of a Skull, which in Hebrew is called, Golgotha; there they crucified him, and two others with him; on each side one, 18  
 19 and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was,

**“Jesus the Nazarene,  
 The King of the Jews.”**

Matt. xxvii. 37.

20 This title, then, many of the Jews read; for the place where Jesus was crucified was nigh to the city; and the title was written in Hebrew and in 21  
 Latin and in Greek. Therefore the high priests of the Jews said to Pilate, Write not, “The king of the Jews”; but that he said, “I am king of the Jews.” Pilate answered, What I have written I have written.

23 So the soldiers, when they had crucified Jesus, took his garments and made four parts, to each soldier a part; and also his coat. Now, the coat was without seam, woven from the top through- 24  
 out; therefore they said among themselves, Let us not rend it, but cast lots for it, whose it shall be. (That the scripture might be fulfilled,

Ex. xxxix. 22.

“They parted my garments among them,  
 And upon my vesture they cast lots.”)

Psa. xxii. 18.

These things therefore the soldiers did.

25 **BUT** there stood by the cross of Jesus, his mother, and his mother’s sister, Mary the wife of Cleopas, and Mary the Magdalene. Therefore when Jesus saw his mother and the disciple whom he loved standing by, he said to his 26  
 27 mother, Woman, behold, thy son! Then he said to the disciple, Behold, thy mother! And from that hour the disciple took her to his home.

John xiii. 23.

28 **AFTER** this, knowing that all things were now finished, Jesus, that the scripture might be 29  
 accomplished, said, I thirst. There was set a vessel full of vinegar; so, having placed a sponge full of the vinegar upon hyssop, they put it to

Psa. lxix. 21.

his mouth. When therefore Jesus had received 30  
the vinegar, he said, It is finished.

Heb. ii. 14.

And he bowed his head, and gave up his spirit.

Therefore, because it was the Preparation, 31  
the Jews, that the bodies might not remain upon  
the cross on the Sabbath, (for the day of that  
Sabbath was a high day,) asked Pilate that the  
legs might be broken, and that the bodies might  
be taken away. So the soldiers came and broke 32

the legs of the first and of the other who was  
crucified with Jesus. But when they came to 33

Jesus, and saw that he was dead already, they  
broke not his legs; but one of the soldiers with a 34  
spear pierced his side, and forthwith there came  
out blood and water.

Heb. ix. 22.

And he who saw it beareth witness, (and his 35  
witness is trustworthy; and he knoweth that  
what he saith is true,) that ye also may believe.

Ex. xii. 46. }  
Num. ix. 12. }

For these things came to pass, that the scripture 36  
might be fulfilled which saith, "A bone of him  
shall not be broken." And, further, another 37

Zec. xii. 10.

scripture saith, "They shall look on him whom  
they pierced."

AND after this, Joseph of Arimathæa (being 38  
a disciple of Jesus, but secretly for fear of the  
Jews) asked Pilate that he might take away the  
body of Jesus; and Pilate gave him leave. He  
came therefore, and took away the body. And 39  
Nicodemus (who at the first went to Jesus by  
night) also came, and brought a mixture of  
myrrh and aloes, about a hundred pounds'  
weight. They took therefore the body of Jesus 40  
and bound it in linen cloths with the spices, as  
is the custom of the Jews when burying.

2 Chr. xvi. 14.

Acts v. 6.

Now in the place where he was crucified there 41  
was a garden; and in the garden a new tomb,  
wherein no one had yet been laid. There they 42  
laid Jesus therefore, because of the Jews' Pre-  
paration; for the tomb was nigh at hand.

Isa. liii. 9.

Matt. xxviii. 1.

NOW, on the first day of the week, while it 1  
was still dark, Mary the Magdalene went early  
to the tomb, and saw that the stone had been  
taken away from the tomb. So she ran, and 2

20

came to Simon Peter, and to the other disciple, whom Jesus loved; and she said to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

- 3 Peter therefore went forth, and the other dis- Luke xxiv. 12.  
 4 ciple, and they went towards the tomb. So they  
 5 ran both together; and the other disciple outran  
 6 Peter, and arrived first at the tomb. And he  
 7 stooped and looked in, and saw the linen cloths  
 8 lying; but entered not. Simon Peter, there-  
 9 fore, following him, came and entered the tomb,  
 10 and saw the linen cloths lying; and the napkin John xi. 44.  
 which had been over his head, not lying with the  
 8 linen cloths, but folded in a place by itself. So  
 the other disciple, who came first to the tomb,  
 9 also entered; and he saw, and believed; for they  
 10 knew not yet the scripture that he must rise Psa. xvi. 10.  
 back to the dead. Therefore the disciples went  
 back to their own homes.

- 11 BUT Mary stood at the tomb, weeping out-  
 12 side; and as she wept, she stooped, and looked  
 13 into the tomb, and beheld two angels in white  
 14 garments sitting, the one at the head and the Mark xvi. 5.  
 other at the feet, where the body of Jesus had  
 lain. And they said to her, Woman, why weep-  
 15 est thou? She said to them, They have taken  
 16 away my Lord, and I know not where they have  
 17 laid him. When she had thus said, she turned  
 18 round, and beheld Jesus standing—and knew  
 not that it was Jesus. Jesus said to her, Woman,  
 why weepest thou? whom dost thou seek? She,  
 thinking him to be the gardener, said to him. Can. iii. 3.  
 Sir, if thou hast borne him hence, tell me where  
 thou hast laid him, and I will take him away.  
 16 Jesus said to her, Mary! She turned and said  
 to him in Hebrew, Rabboni; (which is to say,  
 17 Master). Jesus said to her, Hold me not; for I  
 have not yet ascended to the Father; but go to  
 my brethren and say to them, I ascend unto my  
 Father and your Father, and my God and your  
 18 God. Mary the Magdalene went and told the  
 disciples, "I have seen the Lord"—and how he  
 had spoken these things to her. Psa. xxii. 22.  
 Matt. xxviii. 10



- Mark xvi. 14.      THEREFORE, on the same day, the first 19  
 day of the week, when evening had come, the  
 doors, where the disciples were, having been  
 shut for fear of the Jews, Jesus came and stood  
 John xiv. 27.      in the midst, and said to them, Peace be unto  
 you. And when he had thus said, he showed them 20  
 his hands and also his side. So the disciples  
 were glad, when they saw the Lord. Therefore 21  
 Jesus said to them again, Peace be unto you;  
 as my Father hath sent me, even so I send you.  
 Acts ii. 4.      And when he had said this, he breathed on them 22  
 and said to them, Receive ye the Holy Spirit;  
 whose-soever sins ye forgive, they are forgiven 23  
 to them; whose-soever sins ye retain, they are  
 retained.
- John xi. 16.      Now Thomas, called Didymus, one of the 24  
 twelve, was not with them when Jesus came.  
 The other disciples therefore said to him, We 25  
 have seen the Lord. But he said to them, Un-  
 less I see in his hands the print of the nails, and  
 put my finger into the place of the nails, and  
 put my hand into his side, I will not believe.
- Isa. xxvi. 12.      And after eight days his disciples again were 26  
 within, and Thomas was with them; then Jesus  
 came, the doors being shut, and stood in the  
 midst, and said, Peace be unto you! Then he 27  
 said to Thomas, Reach hither thy finger, and see  
 my hands; and reach hither thy hand, and put  
 John v. 23.      it into my side; and become, not faithless, but  
 believing. Thomas answered and said to him, 28  
 My Lord, and my God! Jesus said to him, 29  
 Because thou hast seen me, hast thou believed?  
 blessed are those who have not seen, and yet  
 have believed.
- So, then, Jesus, in the presence of the disciples, 30  
 wrought many other signs which are not written  
 Luke i. 4.      in this book; but these are written, that ye may 31  
 believe that Jesus is the Christ, the Son of God;  
 and that, believing, ye may have life in his name.
- AFTER these things Jesus, near the sea of 1      **21**  
 Tiberias, showed himself again to the disciples;  
 and in this manner he showed himself: There 2  
 were together Simon Peter, and Thomas called  
 Didymus, and Nathanael of Cana in Galilee, and
- Matt. iv. 21.

the sons of Zebedee, and two other of his disciples. Simon Peter said to them, I go a fishing. They said to him, And we will go with thee. They went forth, and entered the boat; and that night they caught nothing.

4 But when morning was now coming on, Jesus stood on the shore; but the disciples knew not that it was Jesus. He therefore said to them, Children, have ye anything to eat? They answered him, No. And he said to them, Cast the net on the right side of the boat, and ye will find. So they cast the net; and now they were no longer able to draw it for the number of fishes.

Luke xxiv. 41.

7 Therefore that disciple whom Jesus loved said to Peter, It is the Lord! So, when Simon Peter heard that it was the Lord, he girt his coat to him, (for he was stripped,) and cast himself into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits off), dragging the net with the fishes.

Luke v. 4.

9 As soon then as they had come to land, they saw a charcoal fire there, and fish laid thereon, and bread. Jesus said to them, Bring of the fishes which ye have now caught. Simon Peter went on board, and drew the net to land, full of large fishes, a hundred and fifty-three; and, though there were so many, yet the net was not broken. Jesus said to the disciples, Come and breakfast. None of them durst ask him, Who art thou? knowing that it was the Lord. Jesus went, and took the bread, and gave to them; and the fish likewise. This was now the third time that Jesus showed himself to the disciples, after he had risen from the dead.

Acts x. 41.

15 So, when they had breakfasted, Jesus said to Simon Peter, Simon, son of John, lovest (*a*) thou me more than these? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Feed my lambs. He said to him the second time, Simon, son of John, lovest (*a*) thou

Matt. xxvi. 33.

(*a*) The word used here and in v. 16 denotes the purest, highest affection. In Peter's replies and in the repetition of the question in verse 17 the sense of the Greek word used is not quite the same.

me? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Tend my sheep. He said to him the third time, Simon, 17  
 Heb. xiii. 30. son of John, lovest thou me? Peter was grieved, because the third time he said to him, Lovest thou me? And he said to him, Lord, thou knowest all things; thou seest that I love thee.

Jesus said to him, Feed my sheep. Verily, 18  
 verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee, and will carry thee whither thou wouldest not. This he spoke, signifying by what death 19  
 he would glorify God. And when he had spoken this, he said to him, Follow me. Peter, turning 20  
 about, saw following them the disciple whom Jesus loved; (who also had leaned back on his breast at supper, and had said, Lord, who is he who betrayeth thee?) So Peter seeing him said 21  
 to Jesus, Lord, and what of this man? Jesus said to him, If I will that he tarry till I come, 22  
 what is that to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple would not die; yet Jesus said not to Peter, "He shall not die," but, "If I will that he tarry till I come, what is that to thee?" 23

This is the disciple who testifieth of these 24  
 things, and who wrote these things; and we know that his testimony is trustworthy. And 25  
 there are also many other things which Jesus did, which, if they should be written one by one, I think that the world itself would not contain the books which would be written.

John xix. 35.  
 Heb. xi. 36.  
 Amos vii. 10.

# THE ACTS OF THE APOSTLES

- 1 **T**HE former account I composed, O Theophilus, of all the things which Jesus began to do and to teach, until the day on which he was received up, after he through the Holy Spirit had given commandment to the apostles whom he had chosen; to whom also, after his suffering, he, by many proofs, presented himself alive, appearing to them forty days, and speaking the things pertaining to the kingdom of God.
- 2 Luke i. 3.
- 3 And, while in their company, he charged them not to depart from Jerusalem, but to wait for what was promised by the Father, "Which ye heard from me; for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."
- 4 Luke xxiv. 15.
- 5 Luke xxiv. 49.
- 6 **T**HEREFORE when they had assembled, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
- 7 Matt. xxiv. 3.
- 8 He said to them, It is not for you to know the times or the seasons, which the Father put under His own control (a); but ye shall receive power, after the Holy Spirit has come upon you; and ye shall be my witnesses in Jerusalem, and in all Judæa and Samaria, and unto the utmost part of the earth.
- 9 Matt. xxiv. 36.
- 10 And having spoken these things, he, while they were looking, was taken up; and a cloud withdrew him from their sight. And while they were looking stedfastly towards the heavens as he went up, two men in white apparel stood by them; who said, Ye men of Galilee, why stand ye looking into the heavens? this same Jesus who is received up from you into heaven, will come in like manner as ye have seen him go into the heavens.
- 11 Matt. xxviii. 19.
- 12 John xx. 12.

(a) Or determined by His own power.

Then they returned to Jerusalem from the 12  
 mount called Olivet, which is near Jerusalem—  
 a Sabbath day's journey. And when they had 13  
 come in, they went up into the upper room  
 where they had been staying—Peter and John,  
 James and Andrew, Philip and Thomas, Bar-  
 tholomew and Matthew, James, *son* of Alphæus,  
 and Simon the Zealot, and Judas, *son* of James.  
 These all continued with one accord in prayer, 14  
 with the women and Mary the mother of Jesus,  
 and with his brothers.

AND in those days Peter stood up in the 15  
 midst of the brethren, (the number of names  
 together being about a hundred and twenty,)  
 and said, Brethren, the scripture must needs 16  
 have been fulfilled, which the Holy Spirit,  
 through the mouth of David, spoke beforehand  
 concerning Judas, who was guide to those who  
 took Jesus. For he had been numbered among 17  
 us, and had received his share in this ministry.  
 (Now, with the reward of his iniquity, this man 18  
 acquired a field; and, falling headlong, he burst  
 asunder in the midst, and all his bowels gushed  
 out;—and it became known to all the dwellers 19  
 in Jerusalem; so that that field is called in their  
 own tongue, "Aceldama," that is, "The field of  
 blood.") For it is written in the book of Psalms. 20  
 "Let his habitation be made desolate,  
 And let no one dwell therein";  
 And, "his office let some other take."

Wherefore of these men who have been in our 21  
 company all the time that the Lord Jesus went  
 in and went out among us, beginning with the 22  
 baptism of John unto the day when Jesus was  
 received up from us, one must become a witness  
 with us of his resurrection.

And they put forward two, Joseph called Bar- 23  
 sabbas, (who was also named Justus,) and  
 Matthias. And they prayed, and said, Thou, 24  
 Lord, who knowest the hearts of all men, show  
 which of these two thou hast chosen, that he 25  
 may take his place in this ministry and apostle-  
 ship, from which Judas fell away that he might  
 go to his own place. And they gave lots for 26

them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

- 2 1 AND when the day of Pentecost had now come (a), they were all assembled in one place. Lev. xxiii. 15.
- 2 And suddenly there came from the heavens a sound as of a rushing mighty wind. And it filled all the house where they were sitting;
- 3 and there appeared unto them tongues, as it were, of fire, distributing themselves.
- 4 And it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. } Acts x. 46.  
} Acts xix. 6.
- 5 Now, there were sojourning in Jerusalem, Jews, devout men, from every nation under the heavens.
- 6 And when this sound was heard, the multitude came together, and were confounded, because each heard them speak in his own language.
- 7 And they were amazed, and marvelled, saying, Behold, are not all these who are speaking Galileans? and how hear we each in his own language, in which he was born? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and sojourners from Rome, Jews and their converts, Cretans and Arabians, we hear them, } Acts i. 11.  
} 1 Cor. xii. 40.
- 12 And they all were amazed, and were at a loss, saying to each other, What meaneth this?
- 13 Others mocking said, These men are full of new wine.
- 14 BUT Peter, standing with the eleven, lifted up his voice, and said to them, Ye men of Judæa, and all ye sojourners in Jerusalem, be this known to you, and give ear to my words; for these are not drunken, as ye surmise, seeing that it is } 1 Thess. v. 17.  
} Luke xxiv. 45.
- 16 *only* the third hour of the day. But this is that which was spoken through Joel the prophet:
- 17 "And it shall come to pass in the last days, Joel ii. 28.  
(saith GOD,)

(a) Or come round; Gr. was being fulfilled.

- 1 Cor. xii. 10. }  
 Acts xix. 6. }
- I will pour forth of My Spirit upon all flesh;  
 And your sons and your daughters shall  
 prophesy;  
 Your young men shall see visions,  
 Your old men shall dream dreams;  
 Also upon My servants and upon My hand- 18  
 maidens,  
 In those days, I will pour forth of My Spirit,  
 And they shall prophesy;  
 And I will show wonders in the heavens 19  
 above,  
 And signs on the earth beneath;  
 Blood and fire, and vapour of smoke;  
 The sun shall be turned into darkness, 20  
 And the moon into blood,  
 Before the coming of the day of the LORD,  
 The great and glorious day;  
 And it shall be that whosoever shall call 21  
 On the name of the LORD shall be saved."
- 2 Pet. iii. 7.  
 Luke xii. 56.  
 Mark xiii. 24.  
 Psa. lxxxvi. 5.  
 Matt. xi. 21. }  
 John v. 20. }  
 John vii. 31. }  
 John xiv. 10. }
- Luke xxii. 22.  
 Rom. vi. 9. }  
 Heb. ii. 14. }
- Psa. xvi. 8.
- Ye men of Israel, hear these words: Jesus the 22  
 Nazarene, a man approved by GOD among you  
 by miracles and wonders and signs which GOD  
 wrought through him in the midst of you, as ye  
 yourselves know: him, being given up by the 23  
 settled counsel and foreknowledge of GOD, ye,  
 by the hand of lawless men, crucified and slew.  
 Him GOD raised, having loosed the bands of 24  
 death; because it was not possible that he  
 should be held by it. For David saith concern- 25  
 ing him,  
 "I saw the LORD continually before my face,  
 For He is at my right hand,  
 That I should not be moved;  
 Therefore my heart rejoiced, 26  
 And my tongue was glad,  
 Moreover also my flesh will rest in hope;  
 Because Thou wilt not leave my soul in 27  
 Hades,  
 Neither wilt Thou suffer Thy Holy One to  
 see corruption;  
 Thou madest known to me the ways of life; 28  
 Thou wilt make me full of joy with Thy  
 countenance."  
 Brethren, I may freely speak to you of the 29  
 patriarch David, that he is both dead and

- buried, and his tomb is with us unto this day.
- 30 Being therefore a prophet, and knowing that  
 GOD hath sworn to him with an oath that of the  
 31 fruit of his loins one should sit on his throne, he,  
 seeing this before, spoke of the resurrection of  
 the Christ, that neither was he left in Hades, nor  
 32 did his flesh see corruption. This Jesus, GOD  
 33 raised; and of this we all are witnesses. There-  
 fore having been exalted by (a) the right hand  
 of GOD, and having received from the Father the  
 promise of the Holy Spirit, he poured forth this,  
 which ye both see and hear.
- 34 For David ascended not into heaven; but he  
 himself saith,  
 "The LORD said to my Lord,  
 Sit thou at My right hand,  
 35 Until I make thy foes thy footstool."  
 36 Therefore let all the house of Israel know as-  
 suredly, that GOD made that same Jesus, whom  
 ye crucified, both Lord and Christ.
- 37 Now, when they heard this, they were pricked  
 to the heart; and they said to Peter and to the  
 rest of the apostles, Brethren, what must we do?
- 38 But Peter said to them, Repent, and be bap-  
 tized each of you in the name of Jesus Christ for  
 the remission of your sins, and ye will receive  
 39 the gift of the Holy Spirit. For the promise is  
 to you and to your children, and to all who are  
 afar off, even as many as the Lord our GOD shall  
 call.
- 40 And with many other words he testified; and  
 he exhorted them, saying, Save yourselves from  
 this perverse generation.
- 41 THEN those who received his word were bap-  
 tized; and that same day there were added  
 42 about three thousand souls. And they contin-  
 ued stedfast in the apostles' teaching and in  
 fellowship, in the breaking of bread, and in the  
 43 prayers. And fear came upon every soul; and  
 many wonders and signs were wrought through  
 44 the apostles. And all who had believed had all  
 45 things in common together, and sold their pos-  
 sessions and goods, and distributed them among

{ 2 Sam. vii. 12.  
 Psa. lxxxix. 4.  
 Heb. vi. 17.

Psa. xvi. 10.

{ Luke xxiv. 48.  
 { Acts i. 22.

Psa. cx. 1.

John iii. 35.  
 Phil. ii. 9, 11.

Acts ix. 6.

Eph. ii. 13.

Mark xvi. 17.

(a) Or at.



all, as any one had need. And, continuing daily with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them daily such as were being saved.

Luke ii. 52.

NOW, Peter and John were going up into the temple at the hour of prayer, the ninth hour. And a certain man, who from his mother's womb had been lame, was being carried, whom they laid daily at the temple, at the gate called Beautiful, to ask alms of those who entered; and he, seeing Peter and John about to go into the temple, asked alms. And Peter, looking steadfastly at him, with John, said, Look on us. And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have not; but that which I have I give thee: in the name of Jesus Christ the Nazarene, walk. And he took him by the right hand, and raised him; and immediately his feet and his ankle bones received strength.

John ix. 8.

Acts iv. 10.  
Matt. x. 8.

Isa. xxxv. 6.

Psa. cxviii. 23.

Acts v. 12.

Matt. x. 1.

Matt. xxvii. 17.

And leaping up, he stood, and began to walk, and entered the temple with them, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him as the man who had sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him.

And as he held Peter and John, all the people ran together to them in the cloister which is called Solomon's, greatly wondering.

And when Peter saw it, he answered the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as if by our own power or godliness we had made this man walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his servant (a) Jesus; whom ye delivered up, and disowned in the presence of Pilate, when he had

(a) Or child.

14 decided to let him go. But ye disowned the  
 15 Holy and Righteous One, and asked that a mur-  
 16 derer should be granted to you; and ye killed  
 the Prince of Life; but GOD raised him from the  
 dead; whereof we are witnesses. And, by faith  
 in his name, his name made strong this man,  
 whom ye see and know; yea, the faith which is  
 through Jesus gave him this perfect soundness  
 in the presence of you all.

17 And now, brethren, I know that ye did it in Luke xxiii. 34.  
 18 ignorance, as did also your rulers. But GOD  
 thus fulfilled those things which He had declared  
 beforehand through the mouth of all the prophets,  
 19 that His Anointed (a) should suffer. Repent Acts ii. 38.  
 ye therefore, and turn back, that your sins may Isa. liii. 6.  
 be blotted out, that so times of refreshing may  
 20 come from the presence of the LORD, and that  
 He may send Christ Jesus, who was fore-ap-  
 21 pointed for you; whom heaven must receive  
 until the times of restitution of all things; Luke i. 70.  
 whereof GOD spoke through the mouth of His holy  
 22 prophets since the world began. Now Moses Deut. xviii. 15.  
 said, "The LORD GOD will raise up a prophet to  
 you from your brethren, as He raised up me;  
 him ye shall hear in all things whatsoever he  
 23 shall say to you; and every soul who will not  
 hear that prophet, shall be destroyed from  
 24 among the people." Yea, and all the prophets Deut. xviii. 18.  
 from Samuel and those who follow after, as  
 25 many as spoke, foretold these days. Ye are the  
 children of the prophets, and of the covenant  
 which GOD made with your fathers, saying to  
 Abraham, "And in thy seed shall all the kin-  
 26 dreds of the earth be blessed." To you first,  
 GOD, having raised up His servant (b), sent him  
 to bless you by turning away each of you from  
 his iniquities.

4 1 AND as they spoke to the people, the priests,  
 and the captain of the temple, and the Sadducees, Matt. xxii. 23.  
 2 came upon them, being vexed that they taught  
 the people and preached through Jesus the  
 3 resurrection from the dead. And they laid  
 hands on them and put them into ward until the  
 next day, for it was then eventide.

(a) Or Christ.

(b) Or child.

Acts xxviii. 24.	Howbeit, many of those who heard the word believed; and the number of the men was about five thousand.	4
	AND on the morrow there were gathered together in Jerusalem their rulers, and the elders and the scribes, and Annas the High Priest, and Caiaphas and John and Alexander, and as many as were of the kindred of the High Priest. And when they had set Peter and John in the midst, they asked, By what power, or in what name, did ye this?	5 6 7
John xviii. 13.		
Acts vii. 55.	Then Peter, filled with the Holy Spirit, said to them, Ye rulers of the people, and elders, if we are examined this day concerning a good deed done to an impotent man, by what means he was made whole, be it known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom GOD raised from the dead, even in his name doth this man stand here before you whole.	8 9 10
Psa. cxviii. 22. } Isa. xxviii. 16. }	This is the stone which was set at naught by you builders, which has become the head of the corner. Nor is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.	11 12
Matt. xi. 25. John vii. 15.	Now, when they saw the boldness of Peter and John, and perceived that they were unlettered and ordinary men (a) they marvelled; and they recognised them as having been with Jesus. And beholding the man who had been cured standing with them, they could say nothing against it.	13 14
Acts xix. 36.	But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What can we do to these men? for that indeed a notable sign hath been wrought through them is manifest to all who dwell in Jerusalem; and we cannot deny it. But that it may spread no further among the people, let us threaten them, that henceforth they speak to no one in this name.	15 16 17
Acts v. 40.	And they called them, and commanded them not to speak or teach at all in the name of Jesus.	18

(a) *i.e.* men without any recognised office or qualification.

- 19 But Peter and John answered and said to them,  
 20 Whether it is right in the sight of GOD to hearken  
 20 to you more than to GOD, judge ye. For we  
 cannot but speak the things which we saw and  
 heard. Acts xxii. 15.
- 21 So when they had further threatened them,  
 they let them go, finding no means of punishing  
 them, because of the people; for all men glorified  
 22 GOD for that which had been done. For the  
 man on whom this miracle of healing was wrought  
 was more than forty years old.
- 23 AND Peter and John being let go, went to their  
 own company, and reported all that the high  
 priests and elders had said to them. Acts ii. 44.
- 24 But those who heard lifted up their voices to  
 GOD with one accord, and said, Lord (a), Thou art  
 He who made the heavens and the earth, and the  
 25 sea, and all that is in them; who by the Holy  
 Spirit, through the mouth of our father, thy serv-  
 ant David, said, Psa. ii. 1.
- “Why did the heathen (b) rage, and the  
 peoples imagine vain things?  
 26 The kings of the earth stood up,  
 And the rulers were gathered together,  
 Against the LORD, and against His An-  
 ointed.”
- 27 For, of a truth, against Thy holy servant  
 Jesus whom Thou didst anoint, both Herod and  
 Pontius Pilate, with the Gentiles and the people  
 28 of Israel, were gathered together in this city, to  
 do whatsoever Thy hand and counsel had  
 29 determined before to be done. And now, LORD,  
 regard their threatenings; and grant to Thy  
 servants, that with all boldness they may speak  
 30 Thy word, while Thou stretchest forth Thy hand  
 to heal; and that signs and wonders may be  
 wrought through the name of Thy holy servant  
 (c) Jesus. Eph. vi. 19.
- 31 And when they had prayed, the place in which  
 they were assembled was shaken; and they were  
 all filled with the Holy Spirit, and spoke the  
 word of GOD with boldness. Acts ii. 2.

(a) Or Master (as in 2 Peter ii., 1; Jude 4 and Rev. vi. 10).

(b) Or Gentiles.

(c) Or child.

- AND the multitude of those who believed 32  
 were of one heart and of one soul: and none of  
 them said that aught of the things which he  
 possessed was his own; but they had all things  
 in common. And with great power the apostles 33  
 gave testimony concerning the resurrection of the  
 Lord Jesus; and great grace was upon them all.  
 Nor was there among them any one who was in 34  
 want; for, as many as were possessors of lands  
 or houses sold them, and brought the prices of  
 what was sold, and laid them down at the 35  
 apostles' feet; and distribution was made to each  
 person according as he had need.
- And Joseph, who by the apostles was also 36  
 called Barnabas, (which is, being interpreted,  
 Son of Consolation,) a Levite, and of Cyprus by  
 birth, having land, sold it, and brought the 37  
 money, and laid it at the apostles' feet.
- But a certain man named Ananias, with 1 5  
 Sapphira his wife, sold a possession, and kept 2  
 back part of the price—the wife also being aware  
 of it; and he brought a certain part, and laid it  
 at the apostles' feet.
- But Peter said, Ananias, how is it that Satan 3  
 filled thy heart to lie to the Holy Spirit and to  
 keep back part of the price of the land? While 4  
 it remained, was it not thine own? and after it  
 was sold, was it not in thine own power? why  
 didst thou conceive this thing in thy heart?  
 thou hast not lied unto men, but unto God.
- And Ananias hearing these words fell down 5  
 and expired; and great fear came on all those  
 who heard of it. And the young men arose, 6  
 wrapped him round, and carried him out, and  
 buried him.
- And it was about the space of three hours after, 7  
 when his wife, not knowing what had been done,  
 came in. And Peter said to her, Tell me 8  
 whether ye sold the land for so much?
- And she said, Yea, for so much.
- But Peter said to her, How was it that ye 9  
 agreed to try the Spirit of the Lord? behold, the  
 feet of those who buried thy husband are at the  
 door, and they will carry thee out.
- Then she immediately fell down at his feet, and 10
- Acts i. 8.
- Acts ii. 45.
- Acts iv. 34.
- Luke xxii. 3.
- Acts v. 10.
- John xix. 40.
- Acts v. 2.
- Acts v. 5.

- expired; and the young men came in, and found her dead, and carried her forth, and buried her by her husband. And great fear came upon all the church, and upon as many as heard these things. Acts ii. 43.
- 12 And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's Cloister. But of the rest no one durst join himself to them; yet the people magnified them. John xii. 42.
- 13 Cloister. But of the rest no one durst join himself to them; yet the people magnified them.
- 14 And believers were the more added to the Lord, multitudes of both men and women; insomuch that they brought forth the sick even into the streets, and laid them on couches and beds, that at the least the shadow of Peter as he passed by might fall on some one of them. There came also the multitude from the towns round about Jerusalem, bringing sick folk, and those who were vexed with unclean spirits; and these were every one cured. Mark xvi. 17.
- 15 multitudes of both men and women; insomuch that they brought forth the sick even into the streets, and laid them on couches and beds, that at the least the shadow of Peter as he passed by might fall on some one of them. There came also the multitude from the towns round about Jerusalem, bringing sick folk, and those who were vexed with unclean spirits; and these were every one cured.
- 16 might fall on some one of them. There came also the multitude from the towns round about Jerusalem, bringing sick folk, and those who were vexed with unclean spirits; and these were every one cured.
- 17 THEN the High Priest rose up, and all who were with him, (it was the sect of the Sadducees;) and they were filled with indignation, and laid their hands on the apostles, and put them into the public ward. Acts iv. 1.
- 18 and they were filled with indignation, and laid their hands on the apostles, and put them into the public ward.
- 19 But an angel of the LORD by night opened the prison doors, and brought them out, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard, they entered the temple early in the morning, and taught. Ex. xxiv. 3.
- 20 Go, stand and speak in the temple to the people all the words of this life. And when they heard, they entered the temple early in the morning, and taught.
- 21 all the words of this life. And when they heard, they entered the temple early in the morning, and taught.
- Now, the High Priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have the apostles brought. Acts xii. 5.
- 22 But when the officers went, they did not find them in the prison; and they returned and reported, saying, We found the prison shut with all safety, and the keepers standing at the doors; but when we had opened, we found no one within!
- 23 But when the officers went, they did not find them in the prison; and they returned and reported, saying, We found the prison shut with all safety, and the keepers standing at the doors; but when we had opened, we found no one within!
- 24 Now, when the captain of the temple and the high priests heard these things, they were greatly perplexed about them, as to what would Acts iv. 1.

come of this. Then one went and told them, 25  
Behold, the men whom ye put into prison are  
standing in the temple, and teaching the people.

Matt. xxi. 26.

Then the captain went with the officers and 26  
brought them, without violence, for they feared  
the people lest they should be stoned. And 27

Acts iv. 18.

when they had brought them and set them be-  
fore the council, the High Priest asked them,  
saying, We strictly charged you that ye should 28  
not teach in this name; and, behold, ye have  
filled Jerusalem with your doctrine, and intend  
to bring this man's blood upon us.

Gal. iii. 13.

Phi. ii. 9.

Then Peter and the other apostles answered 29  
and said, We must obey GOD rather than men.  
The GOD of our fathers raised Jesus, whom ye 30  
hanged on a tree and slew. Him GOD exalted 31  
with His right hand to be a prince and a Saviour,  
to give repentance to Israel, and forgiveness of  
sins. And we are witnesses of these things; and 32  
so is the Holy Spirit, whom GOD hath given to  
those who obey Him.

Acts vii. 54.

When they heard that, they were cut to the 33  
heart, and wished to slay them.

Luke xiii. 1.

Then stood there up one in the council, a 34  
Pharisee, named Gamaliel, a doctor of the law,  
held in reputation among all the people; he  
commanded that the men be put outside a little  
while; and said to the council, Ye men of Israel, 35  
concerning these men, take heed to yourselves  
what ye intend to do. For, before these days, 36  
Theudas rose up, giving himself out to be some-  
body; and to him a number of men, about four  
hundred, joined themselves; he was slain; and  
all, as many as obeyed him, were dispersed and  
brought to naught. After him, Judas of Galilee 37  
rose up, in the days of the enrolling, and drew  
away some of the people after him; he also per-  
ished; and all, even as many as obeyed him, were  
scattered abroad. And now I say to you, Re- 38  
frain from these men, and let them alone; for  
if this counsel or this work is of men, it will  
come to naught; but if it is of GOD, ye will not 39  
be able to overthrow them; lest haply ye be  
found even to be fighting against GOD.

Pro. xxi. 30.

And they agreed with him; and when they 40

had called the apostles and beaten them; they commanded that they should not speak in the  
 41 name of Jesus, and let them go. And they departed from the presence of the council, re-  
 42 joycing that they were counted worthy to suffer Matt. v. 12.  
 dishonour for the Name. And they ceased not, in the temple and at home, daily to teach and to preach Jesus as the Christ.

- 6  
 1 AND in those days, when the number of the disciples was increasing, the Grecian Jews, because their widows were being overlooked in the daily ministrations, began to murmur against the Hebrews. Acts iv 35.
- 2 Then the twelve called the multitude of the disciples to them, and said, It is not fitting that we should leave the word of God, and minister at  
 3 tables. But, brethren, look ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we will appoint over this  
 4 business; but we will continue to give ourselves to prayer and to the ministry of the word. 1 Tim. iv. 15.
- 5 And the saying pleased the whole company; and they chose Stephen, a man full of faith and of the Holy Spirit; and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and  
 6 Nicolas of Antioch, a convert of the Jews; and they set them before the apostles, who prayed 1 Tim. iv. 14.  
 and laid their hands on them.
- 7 And the word of God spread; and the number of the disciples increased greatly in Jerusalem; and a great company of the priests were obedient to the faith. Psa. cxxxii. 9.

- 8 AND Stephen, full of grace and power, did great wonders and signs among the people.
- 9 Then there arose certain of the synagogue which is called the synagogue of the Libertines, and of the Cyrenians and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen.
- 10 And they were not able to resist his wisdom and the Spirit by which he spoke.
- 11 Then they suborned men, who said, We have 1 Kings xxi. 10.  
 heard him speak blasphemous words against



- Moses and against GOD. And they stirred up 12  
 the people, and the elders and scribes, and  
 came upon him and seized him, and brought 13  
 him to the council; and they set up false  
 witnesses, who said, This man ceaseth not to  
 utter words against the Holy Place and the Law; 14  
 for we have heard him say that this Jesus the  
 Nazarene will destroy this Place, and change  
 the customs which Moses delivered to us.
- And all those who sat in the council, looking 15  
 stedfastly on Stephen, saw his face as it were  
 the face of an angel.
- THEN the High Priest said, Are these things so? 1 7  
 And Stephen said, Brethren and fathers, 2  
 hearken: The GOD of Glory appeared to our  
 father Abraham, when he was in Mesopotamia,  
 before he dwelt in Haran, and said to him, Go 3  
 forth from thy country and thy kindred, and  
 go into the land which I will show thee. Then 4  
 he went forth from the land of the Chaldæans,  
 and dwelt in Haran; and thence, when his  
 father was dead, GOD removed him into this  
 land, wherein ye now dwell. And He gave him 5  
 no inheritance in it, no, not so much as to set his  
 foot on; yet He promised that He would give it  
 for a possession to him and to his seed after him,  
 when as yet he had no son.
- And GOD spoke on this wise, His seed shall 6  
 sojourn in a foreign land; and men shall enslave  
 and oppress them four hundred years. But the 7  
 nation to whom they shall be in bondage I will  
 judge, said GOD; and afterwards they shall  
 come forth; and they shall serve me in this  
 place. And GOD gave him the covenant of cir- 8  
 cumcision; and so he begat Isaac, and circum-  
 cised him on the eighth day; and Isaac begat  
 Jacob, and Jacob begat the twelve patriarchs.
- And the patriarchs, moved with jealousy, 9  
 sold Joseph into Egypt; but GOD was with him  
 and delivered him out of all his afflictions, and 10  
 gave him favour and wisdom in the sight of  
 Pharaoh king of Egypt, who made him governor  
 over Egypt and all his household.
- But there came a famine over all Egypt and 11  
 Canaan, and great tribulation; and our fathers

- 12 found no sustenance. But when Jacob heard Gen. xlii. 1.  
 that there was corn (*a*) in Egypt, he sent out our  
 13 fathers the first time. And at the second time  
 Joseph discovered himself to his brethren; and  
 Joseph's kindred were made known to Pharaoh.  
 14 Then Joseph sent and called for Jacob his father, Gen. xlvi. 27.  
 and all his kindred, three score and fifteen souls.  
 15 And Jacob went down into Egypt; and he and  
 16 our fathers died, and were carried over into  
 Shechem, and laid in the sepulchre which  
 Abraham bought for a sum of money from the  
 sons of Hamor in Shechem.  
 17 But, as the time of the promise which GOD had Ex. i. 7.  
 granted to Abraham drew nigh, the people grew  
 18 and multiplied in Egypt, till there arose over  
 Egypt another king, who knew not Joseph.  
 19 The same dealt craftily with our kindred, and ill-  
 treated our fathers, to cause their babes to be  
 20 cast out that they might not live. At this time Ex. ii. 2.  
 Moses was born, and was exceedingly beautiful  
 (*b*); and he was nourished in his father's house  
 21 three months; and when he was cast out,  
 Pharaoh's daughter took him up, and nourished  
 him for her own son.  
 22 And Moses was instructed in all the wisdom of  
 the Egyptians, and was mighty in his words and  
 23 deeds. And when he was nearly forty years old,  
 it came into his heart to visit his brethren the  
 24 children of Israel. And seeing one of them Ex. ii. 11.  
 suffer wrong, he defended him who was op-  
 pressed, and avenged him, and smote the  
 25 Egyptian. Now he thought that his brethren  
 understood that by his hand GOD was delivering  
 26 them; but they understood not. And the next Ex. ii. 13.  
 day he showed himself to them as they strove,  
 and would have reconciled them, saying, Sirs,  
 ye are brethren; why do ye wrong one to the  
 27 other? But he who was doing his neighbour  
 wrong thrust him away, saying, Who made thee  
 28 a ruler and a judge over us? Wouldst thou kill  
 me as thou killedst the Egyptian yesterday?  
 29 And Moses fled at that saying, and became a  
 sojourner in the land of Midian, where he begat  
 two sons.

(*a*) Or wheat.

(*b*) *lit.* Divinely fair; *Gr.* Fair unto God.

- Ex. iii. 2.      And when forty years had been fulfilled, there 30  
 appeared to him in the wilderness of Mount  
 Sinai an angel in a flame of fire in a bush.  
 When Moses saw it, he wondered at the sight; 31  
 and as he drew near to observe it, there came an  
 utterance of the LORD, I am the GOD of thy 32  
 Ex. iii. 6.      fathers, the GOD of Abraham, and of Isaac, and  
 of Jacob. Then Moses trembled, and durst not  
 Ex. iii. 5.      look. And the LORD said to him, Loose thy 33  
 shoes from thy feet; for the place whereon thou  
 standest is holy ground. I have surely seen the 34  
 affliction of My people who are in Egypt, and I  
 have heard their groaning, and have come down  
 to deliver them. And now come, I am sending  
 thee into Egypt.
- Ex. ii. 14.      This Moses whom they rejected, saying, "Who 35  
 made thee a ruler and a judge?" God sent to  
 be both a ruler and a deliverer with the hand of  
 the angel who appeared to him in the bush. He 36  
 brought them out, after he had wrought won-  
 ders and signs in the land of Egypt, and in the  
 Red Sea, and in the wilderness forty years.
- Deut. xviii. 15.      This is the Moses who said to the children of 37  
 Israel, "God will raise up a prophet to you from  
 your brethren, as He raised up me." This is he 38  
 Ex. xix. 3.      who was in the congregation in the wilderness  
 with the angel who spoke to him on Mount  
 Sinai, and with our fathers; who received the  
 living oracles to give to you; whom our fathers 39  
 would not obey, but thrust aside, in their hearts  
 turning back unto Egypt; saying to Aaron, 40  
 Ex. xxxii. 1.      Make us gods to go before us; for as to this  
 Moses, who brought us out of the land of Egypt,  
 we know not what has become of him. And 41  
 they made a calf in those days, and offered  
 sacrifice to the idol, and made merry over the  
 works of their own hands. Then God turned, 42  
 Amos v. 25.      and gave them up to worship the host of the  
 heavens;
- As it is written in the book of the Prophets:  
 "House of Israel, was it to Me ye offered  
 victims and sacrifices  
 Forty years in the wilderness?  
 Nay, but ye took up the tabernacle of 43  
 Moloch,

- And the star of the god Rompha (a),  
 The figures which ye made to worship them;  
 And I will carry you away beyond Babylon."
- 44 Our fathers had the tabernacle of the testi- Ex. xxv. 40.  
 mony in the wilderness, as He appointed who  
 told Moses to make it according to the figure
- 45 which he had seen. This also our fathers in- Josh. iii. 14.  
 herited and brought in with Joshua when they  
 entered upon the possession of the Gentiles,  
 whom GOD drove out before the face of our
- 46 fathers, until the days of David, who found } 2 Sam. vii. 2.  
 favour before GOD, and desired to provide a } Psa. cxxxii. 5.  
 47 tabernacle for the race of Jacob. But Solomon  
 48 built Him a house. Howbeit the HIGHEST  
 dwelleth not in buildings made by hands; as  
 saith the prophet,
- 49 "Heaven is My throne,  
 And the earth is My footstool;  
 What manner of house will ye build Me?  
 saith the LORD;  
 Or what is the place of My rest?"
- 50 Did not My hand make all these things?"
- 51 Stiffnecked and uncircumcised in heart and Ex. xxxii. 9.  
 ears, ye do always resist the Holy Spirit; as  
 52 your fathers did, so do ye. Which of the pro- 2 Ch. xxxvi. 16.  
 phets did not your fathers persecute? and they  
 slew those who showed before of the coming of  
 the Righteous One; of whom ye became but now
- 53 the betrayers and murderers—ye who received } Deut. xxxiii. 2.  
 the Law by the ministrations of angels, yet kept } Gal. iii. 10.  
 it not!
- 54 WHEN they heard these things, they were cut Acts v. 33.  
 to the heart, and gnashed on him with their  
 55 teeth. But he, being full of the Holy Spirit,  
 looked up stedfastly into heaven, and saw the  
 glory of GOD, and Jesus standing at the right
- 56 hand of GOD; and he said, Behold, I see the  
 heavens opened, and the Son of Man standing Ezek. i. 1.  
 at the right hand of GOD.
- 57 Then they cried with a loud voice, and stopped  
 their ears, and rushed upon him with one accord,  
 58 and cast him out of the city, and stoned him;  
 and the witnesses laid down their clothes at the  
 59 feet of a young man called Saul. And they Acts viii. 1.

(a) Some MSS. have "Rephan"; others, "Remphan."

- stoned Stephen, as he called upon *the Lord*, and said, Lord Jesus, receive my spirit.
- Matt. v. 44. And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting to his death. 60 1 8
- And on that day there arose a great persecution against the church which was in Jerusalem; and all, except the apostles, were scattered abroad throughout the regions of Judæa and Samaria.
- Acts xxvi. 10. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house; and dragging forth men and women he committed them to prison. Those therefore who were scattered abroad went everywhere preaching the word. 2 3 4
- Acts vi. 5. THEN Philip went down to the city of Samaria, and proclaimed to them the Christ.
- John iv. 41. And the multitudes with one accord gave heed to those things which were spoken by Philip, both hearing him and seeing the signs which he wrought. For unclean spirits, crying with a loud voice, came out of many who were possessed by them; and many who were palsied or lame were cured. And there was great joy in that city. 5 6 7 8
- Acts xiii. 6. But a certain man, named Simon, had before-time in the city used sorcery, and had amazed the Samaritan nation, giving out that he himself was some great one; and to him they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they paid regard to him, because for a long time he had amazed them with his sorceries. But when they believed Philip, as he preached the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself also believed; and having been baptized, he continued with Philip, and was amazed, beholding the signs and mighty works which were being done. 9 10 11 12 13
- Gal. iii. 1. 2 Cor. xi. 19. Acts viii. 37.

- 14 Now when the apostles in Jerusalem heard Luke ix. 54.  
that the Samaritans had received the word of
- 15 God, they sent to them Peter and John, who  
went down and prayed for them that they might
- 16 receive the Holy Spirit. For as yet he had not  
fallen upon any of them; they had only been Acts ii. 38.  
baptized into the name of the Lord Jesus. Then  
the apostles laid their hands on them, and they  
received the Holy Spirit.
- 18 And when Simon saw that through the laying Acts vi. 6.  
on of the apostles' hands the Spirit was given, he  
offered them money, saying, Give me also this
- 19 authority, that on whomsoever I lay my hands,  
he may receive the Holy Spirit.
- 20 But Peter said to him, Thy silver perish with 2 Kings v. 16.  
thee, because thou thoughtest to acquire by  
21 money the gift of God. Thou hast neither part  
nor lot in this matter; for thy heart is not right
- 22 in the sight of God. Repent therefore of this  
thy wickedness, and make supplication to the Dan. iv. 27.  
Lord, if perhaps the thought of thy heart may be  
23 forgiven thee. For I perceive that thou art in  
the gall of bitterness, and in the bond of iniquity.
- 24 Then Simon answered and said, Pray ye the Ex. viii. 8.  
Lord for me, that none of those things which ye  
have spoken come upon me.
- 25 So when they had testified and had spoken the  
word of the Lord, they returned to Jerusalem;  
and they preached the gospel to many villages of  
the Samaritans.
- 26 AND an angel of the LORD spoke to Philip,  
saying, Arise, and go towards the south to the Josh. xv. 47.  
road which goeth down from Jerusalem to Gaza;  
27 (this road is through the desert). And he arose  
and went.
- And, behold, a man of Ethiopia, who was a  
eunuch of great authority under Candace queen  
of the Ethiopians, and had the charge of all her  
treasure, had been to Jerusalem to worship, and
- 28 was returning. And, sitting in his chariot, he  
was reading Isaiah the prophet. Deut. vi. 7.  
Isa. lxxv. 24.  
Hos. vi. 3.
- 29 Then the Spirit said to Philip, Go near, and  
30 join thyself to this chariot. And Philip running  
up to the eunuch, and hearing him reading Isaiah

the prophet, said, Understandest thou what thou  
 readest? And he said, How can I, unless some 31  
 one should guide me? And he besought Philip  
 that he would come up and sit with him. The 32  
 passage of scripture which he was reading was  
 this:

“He was led as a sheep to the slaughter;  
 And as a lamb is dumb before his shearer,  
 So he openeth not his mouth;  
 In his humiliation his judgment was taken 33  
 away;

Who shall declare his generation?

For his life is taken away from the earth.”

And the eunuch answered Philip and said, I pray 34  
 thee, of whom speaketh the prophet this, of him-  
 self or of some other? Then Philip opened his 35  
 mouth, and began at the same scripture, and  
 preached to him Jesus.

And as they went along the road, they came 36  
 to a certain water; and the eunuch said, See,  
 here is water; what doth hinder my being  
 baptized? (a) And he commanded that the 38  
 chariot should stand still; and they two went  
 down to the water, both Philip and the eunuch;  
 and Philip baptized him. And when they came 39  
 up out of the water, the Spirit of the Lord caught  
 away Philip; and the eunuch—for he went on  
 his way rejoicing—saw him no more. But 40  
 Philip was found at Azotus, and, passing through,  
 he preached the gospel in all the cities, until he  
 came to Cæsarea.

Gal. i. 13.

BUT Saul, still breathing out threatening and 1 9  
 slaughter against the disciples of the Lord, went  
 to the High Priest, and asked of him letters to the 2  
 synagogues in Damascus, so that if he found any  
 of the Way, whether men or women, he might  
 bring them bound to Jerusalem.

Acts v. 39.

But, as he journeyed, and was drawing nigh to 3  
 Damascus, suddenly there shone round about  
 him a light from the heavens; and he fell to the 4

1 Cor. xv. 8.

(a) Only in one Greek MS., and in a few ancient versions, is  
 given verse 37, which reads, “And Philip said, If thou believ-  
 est with all thy heart, thou mayest; and he answered and  
 said, I believe Jesus Christ to be the Son of God.”

- earth, and heard a voice saying to him, Saul,  
 5 Saul, why persecutest thou me? He said, Who Matt. xxv. 40.  
 art thou, Lord? And the Lord said, I am Jesus Acts xxiv. 14.  
 6 whom thou art persecuting; (a) but arise and go  
 into the city, and it shall be told thee what thou  
 must do.  
 7 And the men who journeyed with him stood  
 speechless, hearing the voice, but seeing no one.  
 8 And Saul arose from the earth; and when his Dan. x. 7.  
 eyes were opened he saw nothing; and they led  
 him by the hand, and took him into Damascus.  
 9 And for three days he was without sight, and  
 neither ate nor drank.  
 10 Now, there was in Damascus a certain disciple  
 named Ananias; and the Lord said to him in a Acts xxii. 12.  
 vision, Ananias! And he said, Behold, I am  
 11 here, Lord. And the Lord said to him, Arise,  
 and go to the street which is called Straight, and  
 inquire in the house of Judas for one named Saul,  
 12 of Tarsus; for behold, he prayeth, and hath seen  
 a man named Ananias coming in, and putting his  
 hands on him, that he may receive sight.  
 13 Then Ananias answered, Lord, I have heard  
 from many of this man, how much evil he did to 1 Cor. i. 2.  
 14 thy saints in Jerusalem; and here he hath  
 authority from the high priests to bind all who Acts ix. 21.  
 call on thy name.  
 15 But the Lord said to him, Go thy way; for he  
 is to me a chosen vessel, to hold up my name Acts xvi. 9.  
 before nations and kings and the children of  
 16 Israel; for I will show him what great things he  
 must suffer for my name's sake. } Acts xx. 23.  
 } 2 Cor. xi. 23.  
 17 And Ananias went his way, and entered the  
 house; and putting his hands on him said,  
 Brother Saul, the Lord, even Jesus, who appeared  
 to thee in the way by which thou camest, hath  
 sent me, that thou mayest receive sight, and be  
 filled with the Holy Spirit.  
 18 And immediately there fell from his eyes as it

(a) The following words are inserted here in one or two ancient versions, but are not found here in any Greek MS.:— (Verse 5). "It is hard for thee to kick against the pricks. (6) And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him." (See Acts xxvi. 14.)



were scales; and he received sight, and arose, and was baptized. And when he had taken 19 food, he was strengthened.

- Acts xxvi. 20. Now, he was certain days with the disciples who were in Damascus. And straightway he 20 preached Jesus in the synagogues, that he is the Son of GOD. But all who heard him were 21 amazed, and said, Is not this he who in Jerusalem destroyed those who called on this name, and who came hither that he might take such persons to the high priests in bonds? But Saul increased 22 the more in strength, and confounded the Jews who dwelt in Damascus, proving that this is the Christ. And when many days had passed the 23 Jews took counsel to kill Saul; but their plot 24 was made known to him. And they watched the gates both day and night to kill him. 25 But his disciples took him by night, and let him down through the wall, lowering him in a basket.
- Gal. i. 17. AND when he had come to Jerusalem, he 26 essayed to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and 27 brought him to the apostles, and declared to them how on his way he had seen the Lord, and had talked with him; and how in Damascus he had spoken boldly in the name of Jesus.
- Acts iv. 36. And Saul was with them in Jerusalem, coming 28 in and going out, speaking boldly in the name of the Lord. And he talked and disputed with 29 the Grecian Jews; but they took measures to kill him. When the brethren knew this, they took 30 him down to Cæsarea, and sent him off to Tarsus.
- Psa. xciv. 13. So the church (a) had peace throughout all 31 Judæa and Galilee and Samaria, being built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied (a).
- Zech. viii. 20.

NOW, when Peter was traversing all parts, he 32 went down also to the saints who dwelt in Lydda. And there he found a certain man named 33 Æneas, who had kept his bed eight years; for

(a) Some authorities have, "churches . . . were multiplied."

- 34 he was paralysed. And Peter said to him, *Æneas*, Jesus Christ healeth thee; arise, and make thy own bed. And he arose immediately. Acts iv. 10.
- 35 And all who dwelt in Lydda and the Sharon saw him, and turned to the Lord.
- 36 Now there was in Joppa a certain disciple named *Tabitha* (which by interpretation is *Dorcas* (a)); this woman was full of good works and alms-deeds which she did. And in those days she fell sick, and died; and they washed her and laid her in an upper chamber. And as Lydda was nigh to Joppa, the disciples, when they heard that Peter was there, sent to him two men, beseeching him, Delay not to come to us. 1 Tim. ii. 10.
- 37 And Peter arose and went with them. And when he had come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which *Dorcas* had made while she was with them. Ecc. ix. 10.
- 40 But Peter, putting all the company forth, and kneeling down, prayed; and turning to the body he said, *Tabitha*, arise. And she opened her eyes; and when she saw Peter, she sat up. Mark v. 41.
- 41 And he gave her his hand, and raised her; and when he had called the saints and widows, he presented her alive. 1 Kings xvii. 23.
- 42 And it became known throughout all Joppa; and many believed on the Lord. John xii. 11.
- 43 And Peter tarried many days in Joppa with one *Simon*, a tanner.

- 10 1 NOW, in *Cæsarea* a certain man named *Cornelius*, a centurion of the band named the Italian, a pious man, and one who feared God, with all his house, and gave much alms to the people, and prayed to God continually, saw clearly in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying to him, *Cornelius*. And *Cornelius*, looking at him, was afraid, and said, What is it, Lord? And he said to him, Thy prayers and thine alms have come up as a memorial before God. Acts x. 2.
- 2 And now send men to Joppa, and fetch

(a) Or *Gazelle*.

Acts ix. 43. one Simon, who is also called Peter; he lodgeth with one Simon a tanner, whose house is by the sea side. 6

And when the angel who had spoken to him had departed, Cornelius called two of the household servants, with a pious soldier of those who attended upon him; and when he had told them all these things, he sent them to Joppa. 7 8

Acts xi. 5. On the morrow, as they went on their journey, and drew near the city, Peter went on to the housetop to pray, at about the sixth hour; and he became hungry, and would have eaten; but while they made ready, he fell into a trance. 9 10

Acts vii. 56. And he saw the heavens opened, and a certain vessel descending, like a great sheet, let down by four corners to the earth; and in it were all manner of four-footed creatures, and creeping things of the earth, and birds of the air. And there came a voice to him, Arise, Peter; kill, and eat. But Peter said, Not so, Lord; for I never ate any thing that is common and unclean. And the voice spoke to him the second time, What God cleansed, call not thou common. This was done thrice; and straightway the vessel was received up into the heavens. 11 12 13

Lev. xi. 2. Now, while Peter was perplexed within himself as to what might be the meaning of the vision which he had seen, lo, the men sent by Cornelius had made inquiry for Simon's house, and stood at the gate; and they called, and began to ask whether Simon, who was also called Peter, was lodging there. 14 15 16 17

Acts ix. 43. And as Peter was meditating on the vision, the Spirit said, Behold, two men seek thee. But arise, and go down, and depart with them, nothing doubting; for I have sent them. 18 19 20

Acts x. 5. So Peter went down to the men and said, Behold, I am he whom ye seek; what is the matter on which ye have come? 21

Acts xxii. 12. And they said, Cornelius a centurion, a righteous man, and one who fears God, and is of good report among all the nation of the Jews, was instructed by a holy angel to send for thee to his house, and to hear words from thee. 22

Then he called the men in and lodged them. 23

- And on the morrow he arose and went away with them; and certain brethren from Joppa accompanied him. And on the next day, he entered Cæsarea. And Cornelius was expecting them, and had called together his kinsmen and near friends.
- 24 And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him.
- 25 But Peter lifted him up, saying, Rise; I myself also am a man. Rev. xix. 10.
- 27 And as he talked with them, he went in, and found many who had come together. And he said to them, Ye know that it is an unlawful thing for a man who is a Jew to keep company with, or come nigh to, one of another nation; yet God hath showed me that I should not call any man common or unclean. Therefore I came to you without gainsaying, as soon as I was sent for; I ask, then, For what reason did ye send for me? John iv. 9.
- 30 And Cornelius said, Four days ago, unto this hour, I was in my house, making the prayer of the ninth hour; and, behold, a man in bright apparel stood before me, and said, "Cornelius, thy prayer was heard, and thine alms were remembered in the sight of God. Send therefore to Joppa, and call hither Simon, who is also called Peter; he lodgeth in the house of one Simon a tanner, by the sea side." Immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Acts iii. 1.
- 31 appared stood before me, and said, "Cornelius, thy prayer was heard, and thine alms were remembered in the sight of God. Send therefore to Joppa, and call hither Simon, who is also called Peter; he lodgeth in the house of one Simon a tanner, by the sea side." Immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Matt. xxviii. 3.
- 33 Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he who feareth Him, and worketh righteousness, is accepted by Him. The message which He sent to the children of Israel, preaching good tidings of peace through Jesus Christ—he is Lord of all—even that word, as ye yourselves know, was published throughout all Judæa, beginning with Galilee—after the baptism which John preached—concerning Jesus of Nazareth: how God anointed him with the Deut. v. 27.
- 38 of Nazareth: how God anointed him with the Deut. x. 17.  
Job xxxiv. 19.

Matt. xii. 15.	Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for GOD was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree.	39
Matt. xxviii. 6.	Him GOD raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by GOD, even to us, who ate and drank with him after he had risen from the dead.	40 41
Matt. xxviii. 19.	And he commanded us to preach to the people, and to testify that this is he who was appointed by GOD to be the judge of living and dead.	42
Luke xxiv. 27.	To him all the prophets give witness that, through his name, whosoever believeth on him shall receive forgiveness of sins.	43
	While Peter spoke these words, the Holy Spirit fell on all those who heard the word. And they of the Circumcision who believed, as many as came with Peter, were astonished, because on the Gentiles also was poured forth the gift of the Holy Spirit. For they heard them speaking in tongues, and magnifying GOD.	44 45
Acts iv. 31.		46
Acts viii. 12.	Then Peter answered, Can any one forbid the water, that these, who have received the Holy Spirit as well as we, should not be baptized? And he commanded them to be baptized in the name of Jesus Christ. Then they begged him to tarry there some days.	47 48
Gal. ii. 13.	AND the apostles and brethren who were in Judæa heard that the Gentiles also had received the word of GOD. But when Peter had gone up to Jerusalem, those who were of the Circumcision contended with him, saying, Thou wentest in to uncircumcised men, and didst eat with them.	1 11 2 3
Acts x. 9.	But Peter rehearsed to them the matter in order from the beginning, saying, I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, like a great sheet let down from the heavens by four corners; and it came even to me; and having fastened my eyes upon this and observed, I saw the four-footed creatures of the earth, and the wild beasts, and the creeping things, and the birds	4 5 6

- 7 of the air. And I also heard a voice saying to  
8 me, Arise, Peter; kill, and eat. But I said, Not  
9 so, Lord; for what is common or unclean never  
10 entered my mouth. But the voice answered  
11 again from the heavens, What God cleansed, call  
12 not thou common. This was done thrice; and  
13 all was drawn back into the heavens. And,  
14 behold, there were three men already at the  
15 house in which we were, having been sent from  
16 Cæsarea to me. And the Spirit bade me go with  
17 them, nothing doubting. And these six brethren  
18 accompanied me, and we entered the man's  
19 house; and he told us how he had seen the angel  
20 standing in his house, and saying, Send to Joppa,  
21 and fetch Simon, who is also called Peter; he will  
22 tell thee words whereby thou and all thy house  
23 shall be saved. And as I began to speak, the  
24 Holy Spirit fell on them, as on us at the beginning.  
25 And I remembered the word of the Lord, how  
26 he had said, John indeed baptized with water,  
27 but ye shall be baptized with the Holy Spirit. If,  
28 then, God gave them, when they believed on the  
29 Lord Jesus Christ, the same gift as He did to us,  
30 who was I that I could withstand God? Acts ii. 4.  
31 When they heard these things, they held their  
32 peace; and glorified God, saying, Then to the  
33 Gentiles. also God hath granted repentance  
34 unto life. Isa. xliv. 3.
- 35 NOW, those who were scattered abroad  
36 through the tribulation which arose about  
37 Stephen had travelled as far as Phœnicia, and  
38 Cyprus, and Antioch, speaking the word to none  
39 except the Jews. And some of them were men of  
40 Cyprus and Cyrene, who, when they had come to  
41 Antioch, spoke also to the Greeks, preaching the  
42 gospel of the Lord Jesus. And the hand of the  
43 Lord was with them; and a great number who  
44 believed turned to the Lord. Acts viii. 1.
- 45 Then tidings of these things came to the ears  
46 of the church which was in Jerusalem; and they  
47 sent forth Barnabas as far as to Antioch. When  
48 he had come, and had seen the grace of God, he  
49 was glad, and exhorted them all that with sted-  
50 fastness of heart they would cleave to the Lord. Acts ix. 27.  
Acts xiii. 43.

For Barnabas was a good man, and was full of the Holy Spirit and of faith. And a great company was added to the Lord. 24

And Barnabas went forth to Tarsus to seek Saul; and having found him, he brought him to Antioch. And for a whole year, they assembled themselves with the church, and taught a great number. And it was in Antioch that the disciples were first called Christians. 25 26

Acts xiii. 1. AND in these days prophets went from Jerusalem unto Antioch. And one of them named Agabus stood up, and through the Spirit signified that there would be great dearth throughout all the world; and this came to pass in the days of Claudius. Then the disciples determined to send, each according to his ability, relief to the brethren who dwelt in Judæa; which also they did, sending it to the elders by the hands of Barnabas and Saul. 27 28 29 30

Matt. iv. 21. NOW, about that time Herod the king stretched forth his hands to afflict certain of the church. And he killed with the sword James the brother of John. And when he saw that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.) And when Herod had apprehended him, he put him into prison, and committed the keeping of him to four guards of soldiers, four in each guard; intending to bring him forth to the people after the Passover. Peter therefore was kept in prison; but prayer to GOD was made fervently by the church concerning him. 1 2 3 4 5

Acts v. 19. Now when Herod was about to bring him forth, Peter was sleeping that night between two soldiers, being bound with two chains; and guards before the door were keeping the prison. And, lo, an angel of the LORD stood there, and a light shone in the cell; and he smote Peter on the side, and raised him up, saying, Arise quickly. And the chains fell from his hands. Acts xvi. 26. And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And the angel said to him, Cast thy garment about thee, and follow me. And Peter went out and followed; 6 7 8 9

and knew not that what was being done by means of the angel was a reality, but thought he  
 10 saw a vision. When they were past the first and the second ward, they came to the iron gate leading into the city, and it opened to them of its own accord; and they went out, and passed on through one street; and forthwith the angel left him.

11 And when Peter had come to himself, he said; 2 Ch. xvi. 9.  
 Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all that was expected  
 12 by the people of the Jews. And when he had considered, he went to the house of Mary, the mother of John who was also called Mark; where  
 13 many were gathered together praying. And when he knocked at the door of the porch, a  
 14 damsel named Rhoda went to listen. And recognising Peter's voice, she opened not the door for gladness, but ran in and told that Peter  
 15 was standing before the porch. But they said to her, Thou art mad. But she confidently affirmed that it was even so. Then said they,  
 16 It is his angel. But Peter continued knocking; and when they had opened, they saw him, and  
 17 were astonished. But he beckoned to them with his hand to keep silence, and declared to them how the Lord had brought him out of prison. And he said, Go tell these things to James, and  
 18 to the brethren. And he departed and went to another place. Acts ix. 27.

18 As soon as it was day, there was no small stir among the soldiers as to what had become of  
 19 Peter. And when Herod had sought for him and had found him not, he examined the guards, and commanded that they should be put to death.

AND Herod went down from Judæa to Cæsarea, and there abode. Now he was highly displeased with the men of Tyre and Sidon; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, asked for peace; because their country was  
 21 nourished by the king's country. And on a set day Herod arrayed himself in royal apparel, Eze. xxvii. 19.



Jude 16. and sat upon the throne, and began to harangue them. And the populace kept shouting, The voice of a god, and not of a man. And immediately, because he gave not God the glory, an angel of the Lord smote him, and he was eaten by worms, and died. 22 23

Col. i. 6. But the word of the Lord spread and abounded. 24  
AND Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, who was also called Mark. 25

Gal. i. 15. NOW, there were in the church in Antioch certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius the Cyrenian, Manaen, foster-brother of Herod the tetrarch, and Saul. While they were ministering to the Lord, and fasting, the Holy Spirit said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and had laid their hands on them, they sent them away. 1 13 2 3

So they, being sent forth by the Holy Spirit, departed to Seleucia, and sailed thence to Cyprus. And when they were in Salamis, they declared the word of God in the synagogues of the Jews; and they had also John as their attendant. 4 5

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus. He was with the proconsul, Sergius Paulus, a discerning man, who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith. 6 7 8

2 Tim. iii. 8. Then Saul (who is also Paul), filled with the Holy Spirit, looked stedfastly at him, and said, Full of all subtlety and all mischief (a), son of the devil, enemy of all righteousness, wilt thou not cease perverting the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun 9 10 11

(a) Or villainy.

- for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what had come to pass, believed, being astonished at the teaching of the Lord.
- 12
- 13 Now Paul and his company sailed from Paphos, and came to Perga in Pamphylia; but John withdrew from them and returned to Jerusalem. Acts xv. 38.
- 14 BUT they, passing on from Perga, came to Antioch of Pisidia, and went into the synagogue
- 15 on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation for the people, say on. Acts xiii. 27.
- 16 THEN Paul stood up, and beckoning with the hand said, Men of Israel, and ye who fear GOD,
- 17 hearken. The GOD of this people Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with a high arm He brought them out of it. And for about forty years He bore patiently with them in the wilderness. And when He had overthrown seven nations in the land of Canaan, He divided their land by lot to the people, in about four hundred and fifty years. And afterwards He gave them judges until the time of Samuel the prophet. Deut. i. 31.
- 18
- 19
- 20
- 21 And afterwards they asked for a king; and GOD gave them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, He raised up unto them David to be their king; to whom also He testified, saying, "I have found David the son of Jesse, a man according to My own heart, who will do all My will." { 1 Sam. xiii. 14. }  
{ Psa. lxxxix. 20. }
- 22
- 23 Of this man's seed GOD, according to promise,
- 24 brought unto Israel a Saviour, even Jesus; John, before Jesus came, having preached to all the
- 25 people of Israel a baptism of repentance. And as John was completing his course, he said, What think ye that I am? I am not he; but, behold, Psa. cxxxii. 11.

there cometh after me one whose shoes I am not worthy to loose.

- Matt. x 6. Brethren, children of the stock of Abraham, 26  
 and whoever among you fear God, to us is the  
 word of this salvation sent. For, those who 27  
 dwell in Jerusalem, and their rulers, because  
 they knew him not, nor yet the words of the  
 prophets which are read every Sabbath, have in  
 condemning him fulfilled those words. And 28  
 though they found in him no cause for death,  
 yet they asked Pilate that he should be slain.  
 Luke xxiv. 20. And when they had fulfilled all that had been 29  
 written of him, they took him down from the  
 tree, and laid him in a tomb. But God raised 30  
 him from the dead; and he appeared during 31  
 many days to those who had come up with him  
 from Galilee to Jerusalem, who are now his  
 witnesses to the people. And we declare to you, 32  
 of the promise which was made to the fathers,  
 the glad tidings that God hath completely 33  
 fulfilled it to our children, in that He raised  
 Jesus; as also it is written in the second Psalm,  
 "Thou art my Son, this day I have begotten  
 Isa. lv. 3. thee." And concerning His raising him from 34  
 the dead, no more to return to corruption, God  
 spoke thus, "I will give you the mercies assured  
 to David." Wherefore He said also in another 35  
 Psalm, "Thou wilt not suffer Thy Holy One to  
 see corruption." For David, after he had served 36  
 his own generation by the will of God, fell asleep,  
 and was gathered to his fathers, and saw cor-  
 ruption; but he whom God raised, saw no 37  
 corruption.  
 Be it known to you therefore, brethren, that 38  
 through him is proclaimed to you the forgiveness  
 of sins; and from all things from which, under 39  
 the law of Moses, ye could not be justified, in him  
 every one who believeth is justified. Beware 40  
 therefore, lest that come which is spoken in the  
 prophets,  
 Hab. i. 5. "Behold, ye despisers, and wonder, and perish; 41  
 For I am working a work in your days,  
 A work which ye will in no wise believe,  
 Though a man declare it to you."  
 And as they went out, the people besought that 42

43 these words might be spoken to them on the  
 next Sabbath. But when the congregation  
 broke up, many of the Jews and of their devout  
 converts followed Paul and Barnabas; who,  
 speaking to them, persuaded them to continue in  
 the grace of GOD. And the next Sabbath almost  
 the whole city came together to hear the word of  
 GOD. But when the Jews saw the multitudes,  
 they were filled with envy; and they contra-  
 45 dicted the things spoken by Paul, and blas-  
 phemed.

46 THEN Paul and Barnabas spoke out boldly,  
 and said, It was necessary that the word of GOD  
 should first be spoken to you; seeing that ye  
 thrust it from you, and judge yourselves un-  
 worthy of the everlasting life, lo, we turn to the  
 47 Gentiles. For thus hath the Lord commanded  
 us,

"I have set thee for a light to the Gentiles,  
 That thou shouldest be for salvation  
 Unto the end of the earth."

48 And the Gentiles heard, and were glad, and  
 glorified the word of the Lord; and as many as  
 were appointed unto eternal life believed.

49 And the word of the Lord was published  
 50 throughout all the region. But the Jews stirred  
 up the devout women of rank and the chief men  
 of the city, and raised a persecution against Paul  
 and Barnabas, and expelled them from their  
 51 borders. But they shook off the dust of their  
 feet against them, and came to Iconium.

52 And the disciples were filled with joy, and with  
 the Holy Spirit.

14 1 AND in Iconium they went together into the  
 synagogue of the Jews, and so spoke that a great  
 number, both of Jews and of Greeks, believed.

2 But the Jews who believed not stirred up the  
 Gentiles, and made their minds evil-disposed  
 3 against the brethren. Therefore they remained  
 for some time speaking boldly in the Lord, who  
 gave testimony to the word of His grace by  
 granting that signs and wonders should be done  
 by their hands.

4 But the multitude of the city was divided; Acts xxviii. 24.

- and part held with the Jews, and part with the apostles. And when there was an uprising of the Gentiles and Jews, with their rulers, to use them shamefully and to stone them, they having knowledge of it, fled to Lystra and Derbe, cities of Lycaonia, and to the region round about; and they were there preaching the gospel. 5
- Matt. x. 23. And in Lystra there was sitting a certain man, 6  
impotent in his feet, a cripple from his mother's 7  
womb, having never walked; this man hearkened to the words of Paul, who stedfastly 8  
beholding him, and perceiving that he had faith to be made whole, said with a loud voice, Stand 9  
upright on thy feet. And he leaped and began 10  
to walk.
- Matt. ix. 28. And when the multitudes saw what Paul had 11  
done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down 12  
to us in the likeness of men! And they called Barnabas, Jupiter (a); and Paul, Mercury (b), 13  
because he was the chief speaker.
- Acts xxviii. 6. And the priest of the Jupiter (a) which was 14  
before the city brought oxen and garlands unto the gates, and would have held a sacrifice with 15  
the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their 16  
clothes, and ran forth among the crowd, crying out, and saying, Sirs, why do ye these things? 17  
We also are men of like nature with yourselves, and preach to you that ye may turn from these 18  
vanities unto the living God, who made the heavens and the earth and the sea, and all things which are therein; who, though in times 19  
past He suffered all the nations (b) to walk in their own ways, yet left not Himself without witness, in that He did good, and gave you rains from the heavens, and fruitful seasons, filling your hearts with food and gladness.
- 1 Sam. xii. 21. And with these sayings they with difficulty 18  
restrained the crowds from sacrificing to them.
- Acts xvii. 30. But there came thither certain Jews from 19  
Antioch and Iconium, who persuaded the multitudes; and, having stoned Paul, dragged 20
- Job v. 10. 2 Cor. xi. 25

(a) *Gr. Zeus.*(b) *Gr. Hermes.*(c) *Or the Gentiles.*

him out of the city, thinking that he was dead.

20 But, when the disciples came round about him, he arose and went into the city.

21 And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to

22 Antioch, confirming the souls of the disciples and encouraging them to continue in the faith, saying that we must through many tribulations enter the kingdom of God.

Rom. viii. 17.

23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed.

24 And after they had passed throughout Pisidia, 25 they came to Pamphylia. And when they had spoken the word in Perga, they went down to

Acts xiii. 1.

26 Attalia; and thence sailed to Antioch, whence they had been commended to the grace of GOD for the work which they had now completed.

27 And when they had come, and had gathered the church together, they rehearsed all that GOD working with them had done, and how He had

Acts xv. 4.

28 opened the door of faith to the Gentiles. And they abode no little time with the disciples

15

1 AND certain men who had come down from Judæa were teaching the brethren, Unless ye be circumcised according to the custom of Moses,

Gal. ii. 12.

2 ye cannot be saved. But when a dissension had arisen, and Paul and Barnabas had no small disputation with them, they determined that

Gal. ii. 1.

3 Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders, about that question. So, being brought on their way by the church, they passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.

Acts xxi. 19.

4 And when Paul and Barnabas had arrived in Jerusalem, they were received by the church and the apostles and the elders, and rehearsed all things which GOD working with them had done.

- Acts xv. 1. But certain believers who were of the sect of 5  
 the Pharisees rose up, saying that it was needful  
 to circumcise the Gentiles, and to command  
 them to keep the Law of Moses. And the 6  
 Matt. xviii. 20. apostles and elders came together to consider  
 that matter.
- And when there had been much disputing, 7  
 Peter stood up and said to them, Brethren, ye  
 know that in early days God made choice  
 among you, that by my mouth the Gentiles  
 should hear the word of the gospel, and believe.  
 Acts i. 24. And God, who knoweth the heart, testified on 8  
 their behalf, giving the Holy Spirit even as to us;  
 and made no difference between us and them, 9  
 cleansing their hearts by faith. Now, therefore, 10  
 why prove ye GOD, by putting upon the neck of  
 the disciples a yoke which neither our fathers  
 nor we could bear? But we believe that we are 11  
 Rom. iii. 24. to be saved, even as they, through the grace of  
 the Lord Jesus.
- And all the multitude kept silence, and 12  
 hearkened to Barnabas and Paul, as they de-  
 Acts xiv. 27. clared what signs and wonders God had wrought  
 by them among the Gentiles.
- And when they ceased speaking, James 13  
 answered saying, Brethren, hearken unto me:  
 Luke ii. 32. Symeon (a) hath declared how God first visited 14  
 the Gentiles, to take out of them a people for  
 His name. And with this agree the words of 15  
 the prophets; as it is written,
- Amos ix. 11. "After these things I will return 16  
 And will rebuild the tabernacle of David  
 which has fallen,  
 And the ruins thereof I will build up;  
 And I will set it up,  
 That the residue of men may seek after the 17  
 Lord,  
 Even all the Gentiles upon whom My name  
 hath been called,  
 Num. xxiii. 19. Saith the LORD, making these things known 18  
 Luke i. 70. From the beginning of the world."
- 1 Thess. i. 9. Wherefore my judgment is, that we trouble 19  
 not those who from among the Gentiles are

(a) Probably Peter's original name. So in 2 Peter i. 1.

- 20 turning to God; but that we write to them that  
 they abstain from pollutions of idols, and from } Ex. xx. 4.  
 fornication, and from anything strangled, and } 1 Cor. vi. 9.
- 21 from blood. For Moses from by-gone genera-  
 tions hath in every city those who preach him,  
 being read in the synagogues every Sabbath day.
- 22 Then it seemed good to the apostles and  
 elders, with the whole church, to choose men Acts i. 23.  
 from among themselves and to send them to  
 Antioch with Paul and Barnabas, namely, Judas  
 called Barsabas, and Silas, leading men among
- 23 the brethren; and by their hands to write:—  
 “The apostles and the brethren who are elders  
 send greeting to the brethren in Anti-  
 och, and Syria, and Cilicia, who are of  
 the Gentiles:
- 24 Forasmuch as we have heard that certain  
 persons from our company, to whom we gave Gal. v. 12.  
 no command, have troubled you with words,  
 25 unsettling your minds, it seemed good to us,  
 being assembled with one accord, to send chosen  
 men to you, with our beloved Barnabas and Acts xiii. 50.  
 26 Paul, who have hazarded their lives for the name  
 27 of our Lord Jesus Christ. Therefore we send  
 Judas and Silas, who also will tell you the same  
 28 things by word of mouth. For it seemed good to  
 the Holy Spirit, and to us, to lay upon you no  
 29 greater burden than these necessary things, that  
 ye abstain from foods offered to idols, and from  
 blood, and from things strangled, and from  
 fornication; if ye keep yourselves from these James i. 27.  
 things, ye will do well. Fare ye well.”
- 30 So when they were dismissed, they went down  
 to Antioch; and when they had gathered the  
 multitude together, they delivered the letter,  
 31 and the multitude, having read it, rejoiced at the  
 32 consolation. And Judas and Silas, being them-  
 selves also prophets, comforted the brethren  
 33 with many words, and strengthened them. And  
 after they had spent some time there, they were  
 dismissed in peace from the brethren unto those Acts xiv. 22.  
 35 who had sent them (a). But Paul and Barnabas,

(a) Ver. 34. “It seemed good, however, to Silas to abide there,” is not in the best MSS.



with many others also, continued in Antioch, teaching and preaching the word of the Lord.

AND after certain days, Paul said to Barnabas, 36  
Let us turn back and visit the brethren in every  
city in which we declared the word of the Lord,  
and see how they do.

And Barnabas wished to take with them John, 37  
who was called Mark. But Paul thought it not 38  
good to take him with them, seeing that he had  
departed from them from Pamphylia, and had  
not gone with them to the work. And there 39  
arose a sharp contention, so that they parted one  
from the other, Barnabas taking Mark and sailing  
to Cyprus.

But Paul chose Silas, and departed, being 40  
commended by the brethren to the grace of the  
Lord. And he went through Syria and Cilicia, 41  
confirming the churches.

AND he went also to Derbe and to Lystra; and 1 16  
a certain disciple was there, named Timothy, the  
son of a believing Jewess, but of a Greek father;  
and he was well reported of by the brethren in 2  
Lystra and Iconium. Paul wished Timothy to 3  
go forth with him; and took and circumcised  
him because of the Jews who were in those  
quarters; for they all knew that his father was a  
Greek.

And as they went through the cities, they deli- 4  
vered to them for their observance the ordi-  
nances which had been appointed by the apostles  
and elders in Jerusalem. So the churches were 5  
strengthened in the faith, and increased in  
number daily.

Now they went throughout the region of 6  
Phrygia and Galatia, having been forbidden by  
the Holy Spirit to speak the word in Asia; and 7  
after they had gone in the direction of Mysia,  
they essayed to go into Bithynia; but the Spirit  
of Jesus suffered them not. So, passing Mysia, 8  
they went down to Troas.

AND a vision appeared to Paul in the night; 9  
there stood a man of Macedonia, and besought

- 10 him, saying, Come over into Macedonia, and help us. And when he had seen the vision, immediately we endeavoured to go into Macedonia, being assured that God had called us to preach  
 11 the gospel to them. And, sailing from Troas, we went with a straight course to Samothrace,  
 12 and the next day to Neapolis; and thence to Philippi (for this is the first place in the district), a city of Macedonia, a colony. And we abode in that city some days. Phil. i. 1.
- 13 And on the Sabbath day we went beyond the gate, alongside the river, where we understood there was a place of prayer; and we sat down, and talked to the women who had met together. Acts xxi. 5.
- 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us; and the Lord opened her heart, so that she attended to the things which were  
 15 spoken by Paul. And when she and her household had been baptized, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. Heb. xiii. 2.
- 16 But as we were going to the place of prayer, there met us a certain damsel who had a spirit of divination and brought her masters much gain  
 17 by soothsaying. And, following Paul and us, she cried, saying, These men who declare to you the way of salvation are servants of God Most  
 18 High. This she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour. Mark i. 25.
- 19 And when her masters saw that the hope of their gains had gone, they caught Paul and Silas, and dragged them into the market-place to the  
 20 rulers. And having brought them to the magistrates, they said, These men, being Jews, exceedingly trouble our city, and teach customs  
 21 which it is not lawful for us, who are Romans, to receive or to observe. Acts xvii. 6.
- 22 And the multitude also rose with them against the apostles; and the magistrates rent their clothes off them, and gave orders to beat them.

- And when they had laid many stripes upon them 23  
 they cast them into prison, charging the jailor  
 to keep them safely; and he, having received 24  
 such a charge, thrust them into the inner prison,  
 and made their feet fast in the stocks.
- 2 Cor. vi. 5. And at midnight Paul and Silas prayed, and 25  
 sang hymns to God; and the prisoners were  
 listening to them. But suddenly there came a 26  
 great earthquake, so that the foundations of the  
 prison were shaken; and immediately all the  
 doors flew open, and every one's bands were  
 loosed. And the jailor awaking out of his sleep, 27  
 and seeing the prison doors open, drew his sword  
 and was about to kill himself, thinking that the  
 prisoners had escaped. But Paul cried with a 28  
 loud voice, saying, Do thyself no harm; for we  
 are all here. Then the jailor called for lights, 29  
 and sprang in, and, trembling for fear, fell down  
 before Paul and Silas; and bringing them out, 30  
 he said, Sirs, what must I do to be saved?
- And they said, Believe on the Lord Jesus, and 31  
 thou wilt be saved, with thy household. And 32  
 they spoke the word of God to him, and to all  
 who were in his house. And he took them the 33  
 same hour of the night, and washed their stripes;  
 and straightway he and all his were baptized.  
 And when he had brought them up into the 34  
 house, he set food before them, and rejoiced,  
 believing in God with all his household.
- And when it was day, the magistrates sent 35  
 their sergeants, saying, Let those men go. And 36  
 the jailor reported to Paul these words, The  
 magistrates have sent to let you go; now there-  
 fore depart, and go in peace. But Paul said to 37  
 them, Having beaten us publicly, though un-  
 condemned—us who are Romans—they have  
 cast us into prison; and do they now thrust us  
 out privately? nay, verily; but let them come  
 themselves and fetch us out. So the sergeants 38  
 reported these words to the magistrates. And  
 when they heard that the men were Romans,  
 they were afraid, and went and besought them, 39  
 and took them out, and requested them to de-  
 part from the city. And they went out of the 40  
 prison, and entered the house of Lydia; and

having seen the brethren, they exhorted them, Acts xvi. 14. and departed.

- 17 1 NOW when Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the  
 2 Jews; and Paul, as his custom was, went in to them, and on three Sabbaths reasoned with Acts ix. 20.  
 3 them from the Scriptures, expounding and showing that the Christ must needs have suffered and have risen from the dead; and that "this Jesus, whom I declare to you, is the Christ."  
 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. Acts xxviii. 24.  
 5 But the Jews, being moved with envy, took unto them certain base fellows of the marketplace, and, gathering a crowd, and setting all the city in an uproar, they assailed the house of Jason, and sought to bring out Paul and Silas  
 6 to the populace; but finding them not, they dragged Jason and certain brethren to the rulers of the city, crying out, These men who have Luke xxiii. 5.  
 7 turned the world upside down have come hither also, and Jason hath received them; and all these act contrary to the decrees of Cæsar, saying that there is another king, one Jesus.  
 8 And the multitude and the rulers of the city, Matt. ii. 3.  
 9 when they heard these things, were troubled; and when they had taken security from Jason, and from the rest, they let them go.  
 10 And the brethren immediately sent away Paul and Silas by night to Berea; and when they had arrived, they went into the synagogue of the  
 11 Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures Psa. cxix. 99.  
 12 daily, whether those things were so. Wherefore many of them believed; also of the Greek women, who were of rank, and of men, not a few.  
 13 But when the Jews of Thessalonica knew that the word of God had been declared by Paul in Berea, they went thither also, stirring up and Luke xii. 51.  
 14 troubling the multitudes. Then the brethren

immediately sent away Paul as far as to the sea; while both Silas and Timothy remained there. And those who conducted Paul brought him as far as Athens; and having received a command for Silas and Timothy to come to him with all speed, they departed. 15

Acts xviii. 5.

NOW while Paul waited for them in Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore he reasoned in the synagogue with the Jews and with the devout persons, and in the market daily with those who chanced to be there. 16 17

Col. ii. 8.

But certain of the Epicurean and Stoic philosophers also encountered him. And some said, What would this babbler say? But others, He seemeth to be a setter forth of strange gods—because he preached Jesus and the Resurrection. And they took him, and brought him to the Areopagus, saying, May we know what this new doctrine is, whereof thou speakest? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there spent their leisure in nothing else, than either telling or hearing the last new thing.) 18 19 20 21

Then Paul stood up in the midst of the Areopagus, and said, Ye men of Athens, I perceive that in every respect ye are unusually religious. For, as I passed by, and observed the objects of your worship, I found an altar with this inscription, "TO THE UNKNOWN GOD." Therefore, what ye in ignorance worship, I set forth to you. GOD who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in sanctuaries made by hands; neither is He ministered to by men's hands, as if He needed any thing, seeing that to all He is Himself the giver of life, and breath, and all things. And He made out of one every nation of men to dwell on every face of the earth, and determined the appointed times, and the bounds of their habitation; that they should seek GOD, if haply they might feel after Him and 22 23 24 25 26 27

Jer. l. 38.

1 Cor. vi. 16.

Acts vii. 48.

- find Him; though He is not far from each of us.
- 28 For in Him we live, and move, and have our being; as certain also of your own poets have
- 29 said, "For we also are His offspring." Where- Acts xiv. 17.  
fore, being the offspring of God, we ought not to imagine that the Deity is like unto gold, or silver, or stone, graven by man's art and device.
- 30 The times of this ignorance God therefore over-looked; but now He declareth to men that they
- 31 should all everywhere repent; because He hath appointed a day in which He will judge the world in righteousness by a man whom He ap-  
pointed; whereof He gave assurance to all men, by raising him from the dead. { Psa. xix. 9.  
Psa. xcvi. 13.  
Psa. xviii. 20.
- 32 And when they heard of the resurrection of the dead, some mocked; and others said, We
- 33 will hear thee yet again on this matter. So Acts xxvi. 8.
- 34 Paul departed from among them. Howbeit there clave to him, and believed, certain men, among whom was Dionysius the Areopagite; also a woman named Damaris—and others with them.

## 18

- 1 AFTER these things Paul departed from
- 2 Athens, and went to Corinth. And he found a certain Jew named Aquila, of Pontus by race, who had lately come from Italy with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome. And Paul went to
- 3 them, and because he was one of the same craft, abode with them, and they wrought; for by
- 4 their craft they were tent-makers. And he reasoned in the synagogue every Sabbath, and sought to persuade both Jews and Greeks. Rom. xvi. 3.
- 5 Now when Silas and Timothy came down from Macedonia, Paul was being constrained by the word, testifying to the Jews that Jesus was the
- 6 Christ. And when they set themselves against him, and blasphemed, he shook out his raiment, and said to them, Your blood be upon your own heads; I am clear of it; henceforth I will go to the
- 7 Gentiles. And he departed thence, and entered the house of a certain man named Titius Justus, one who worshipped God; and his house ad- Neh. v. 13.
- 8 joined the synagogue. And Crispus, the ruler 1 Cor. i. 14.

of the synagogue, with all his household, believed in the Lord; and many of the Corinthians, as they heard, believed and were baptized.

Matt. xxviii. 20. But the Lord spoke to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no one shall lay hands on thee to hurt thee; for I have a great company in this city. And Paul continued there a year and six months, teaching the word of GOD among them.

James ii. 6. AND when Gallio was the proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men. to worship GOD contrary to the Law.

Rom. xiii. 3. But when Paul was about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or a wicked deed, O ye Jews, it would be reasonable that I should bear with you; but if these are questions of words and names, and of your law, look ye to them; I will be no judge of these matters. And he drove them from the judgment-seat. Then they all took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.

Rom. xvi. 1. BUT Paul abode there yet many days, and then took leave of the brethren, and sailed thence with Priscilla and Aquila to Syria; having shorn his head in Cenchreæ, for he had a vow. So they arrived at Ephesus, and there he left them; but he himself entered the synagogue and reasoned with the Jews. And though they begged him to tarry longer, he consented not; but bade them farewell, saying, I will return to you, if God will. So he sailed from Ephesus; and, landing at Cæsarea, he went up (a) and saluted the church; and afterwards he went down to Antioch.

1 Cor. iv. 19. NOW, after spending some time there, he departed and went through the country of

(a) *i.e.* to Jerusalem. In v. 21 a few MSS. add (after "saying"), "I must by all means keep in Jerusalem the feast which is coming, but."

Galatia and Phrygia in order, strengthening all the disciples. Gal. i. 2.

- 24 And a certain Jew named Apollos, born in Alexandria, an eloquent man, and mighty in the Scriptures, went down to Ephesus. This man had been instructed (a) in the way of the Lord, and being fervent in spirit, spoke and taught diligently the things concerning Jesus, though he knew only the baptism of John. And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him to them, and expounded to him the way of God more precisely. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; and, when he had come, he greatly helped those who through grace had believed; for he vehemently refuted the Jews, and that publicly, proving by the Scriptures that Jesus was the Christ.
- 1 Cor. i. 12.  
Luke i. 4.  
Rom. xii. 11.  
Heb. vi. 1.  
1 Cor. iii. 6.  
John v. 39.

- 19 1 AND while Apollos was in Corinth, Paul, having passed through the inland parts, went to Ephesus and found certain disciples; and he said to them, Did ye receive the Holy Spirit when ye believed? But they said to him, We did not so much as hear whether there was a Holy Spirit. And he said, Into what then were ye baptized? And they said, Into John's baptism. Then Paul said, John baptized with a baptism of repentance, saying to the people that they should believe on him who would come after him, that is, on Jesus. When they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them; and they spoke in tongues, and prophesied. And in all, the men were about twelve.
- 2 And he went into the synagogue, and spoke boldly for the space of three months, reasoning and persuading concerning the kingdom of God.
- 3 But when some were hardened and disobedient, and spoke evil of the Way before the multitude, he departed from them, and separated the dis-
- Acts viii. 16.  
John i. 15.  
Acts ii. 4.  
Acts xviii. 19.

(a) Or early taught.



principles, reasoning daily in the school of Tyrannus. And this continued during two years; so that all those who dwelt in Asia, both Jews and Greeks, heard the word of the Lord. And God wrought special mighty works by the hand of Paul; so that from his body handkerchiefs or aprons were taken to the sick, and the diseases departed from them, and the evil spirits went out.

Mark xvi. 20.

Mark ix. 38.

But certain of the itinerant Jews, exorcists, took upon themselves to invoke the name of the Lord Jesus over those who had evil spirits, saying, I adjure you by Jesus whom Paul preacheth. And one Sceva, a Jew, and a high priest, had seven sons, who did this. But the evil spirit answered and said to them, Jesus I recognise, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them both (a) and prevailed against them, so that they fled out of that house naked and wounded.

Luke viii. 29.

And this became known to all, both Jews and Greeks, who dwelt in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who believed came, openly confessing and declaring their deeds. Many of those also who used magical arts brought their books together, and burnt them before all men; and they reckoned up the price of them, and found it fifty thousand pieces of silver. So mightily the word of God spread and prevailed.

Matt. iii. 6.

Acts xii. 24.

AFTER these things were ended, Paul proposed in spirit that, when he had passed through Macedonia and Achaia, he would go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia Timothy and Erastus, two of those who ministered to him; but he himself stayed in Asia for a season.

Rom. xvi. 23.

2 Cor. i. 8.

And at that time there arose no small stir about the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana (b), brought no small business

(a) "Both" is found in all the best MSS.

(b) *Gr.* Artemis.

- 25 to the craftsmen; and he called them together, with the workmen of like occupation, and said, *Rev. xviii. 11*  
 26 *Sirs, ye know that from this business ariseth our*  
*wealth. Moreover ye see and hear, that not*  
*only in Ephesus, but almost throughout all*  
*Asia, this Paul hath persuaded and turned away*  
 27 *a great number, saying that those which are*  
*made by hands are no gods; so that not only*  
*is there danger that this our trade will come into*  
*disrepute; but also that the temple of the great*  
*goddess Diana will be reckoned as nothing; yea,*  
*and that she whom all Asia, and, indeed, all the*  
*world worshippeth, will be deposed from her*  
*magnificence.* *Zeph. ii. 11.*
- 28 And when they heard this, they were full of *Jer. 1. 38.*  
 29 wrath, and cried out, saying, Great Diana of the  
 30 Ephesians! And the city was filled with the  
 tumult; and, seizing and carrying with them  
 Gaius and Aristarchus, men of Macedonia,  
 Paul's companions in travel, they rushed with  
 31 one accord into the theatre. And when Paul  
 wished to go in unto the populace, the disciples  
 32 suffered him not. And certain of the chief  
 officers of Asia (*a*), who were his friends, sent to *Acts xxi. 12.*  
 him, entreating him not to adventure himself  
 into the theatre. Some therefore cried one  
 thing, and some another; for the assembly was  
 confused; and the greater part knew not where-  
 fore they had come together.
- 33 And some of the crowd instructed Alexander, *1 Tim. i. 20.*  
 the Jews pushing him forward. And Alexander,  
 beckoning with his hand, would have made his  
 defence before the populace. But when they  
 34 knew that he was a Jew, all for about two hours  
 cried out with one voice, Great Diana of the  
 Ephesians!
- 35 And when the town clerk had appeased the  
 crowd, he said, Men of Ephesus, what man indeed  
 is ignorant that the city of the Ephesians is  
 Temple-guardian of the great Diana, and of the *Eph. ii. 12.*  
 36 image which fell down from heaven (*b*)? See-  
 ing then that these things cannot be gainsaid,  
 ye ought to be quiet, and to do nothing rash.

(a) *Lit.* Asiarchs.(b) *Or* from Jupiter.

Acts xxv. 8. For ye have brought hither these men, who are  
neither robbers of temples nor yet blasphemers  
of our goddess. Wherefore if Demetrius, and  
the craftsmen who are with him, have a com-  
plaint against any one, the courts are open, and  
there are proconsuls; let them accuse one  
another. But if ye inquire any thing further, it  
shall be determined in the regular assembly.  
For indeed we are in danger of being called in  
question for this day's uproar, there being no  
cause for it; and, with regard to it, we shall not  
be able to give a reason for this concourse.

And when he had thus spoken, he dismissed  
the assembly.

AND after the uproar had ceased, Paul sent  
for the disciples; and when he had comforted  
them and had bidden them farewell, he departed  
to go into Macedonia. And when he had gone  
through those parts, and had comforted them  
with much discourse, he went into Greece; and  
having stayed there three months, he resolved  
to return through Macedonia, for, when he was  
about to sail for Syria, the Jews had plotted  
against him. And there accompanied him, So-  
pater of Beroëa, the son of Pyrrhus; and, of the  
Thessalonians, Aristarchus and Secundus; and  
Gaius of Derbe, and Timothy, and Tychicus and  
Trophimus of Asia. And these going before  
tarried for us in Troas. But we sailed away  
from Philippi after the days of unleavened  
bread, and in five days came to them at Troas;  
and there we abode seven days.

And on the first day of the week, when we  
came together to break bread, Paul, being ready  
to depart on the morrow, discoursed with them;  
and he continued his discourse until midnight.  
And there were many torches in the upper  
chamber, where we were gathered together. And  
there was sitting at the window a certain young  
man named Eutychus, who was weighed down  
by deep sleep; and who, as Paul prolonged his  
discourse, was overcome by his sleep, and falling  
from the third storey, was taken up dead. But  
Paul went down, and fell on him, and embracing

- him said, Be ye not troubled; for his life is in  
 11 him. And when Paul had come up, and had  
 broken the bread and had eaten, and had talked  
 a long while, even until break of day, he departed.  
 12 And they brought the lad alive, and were not a  
 little comforted.  
 13 And we went in advance to the ship, and sailed  
 for Assos, intending to take in Paul there; for  
 so he had appointed, intending himself to go on  
 14 foot. And when he met us at Assos, we took  
 15 him in, and came to Mitylene. And we sailed  
 thence, and came the following day over against  
 Chios; and the next day we touched at Samos,  
 16 and a day afterwards we came to Miletus; for  
 Paul had decided to sail past Ephesus, that he  
 might not have to spend time in Asia; for he  
 hastened, that, if it were possible for him, he  
 might be in Jerusalem on the day of Pentecost. Acts xviii. 21.  
 17 AND from Miletus he sent to Ephesus, and  
 18 called together the elders of the church. And  
 when they had come to him, he said to them,  
 Ye know, from the first day that I came into Acts xix. 10.  
 Asia, in what manner I was with you all the  
 19 time, serving the Lord with all humility of mind,  
 and with tears and trials which befell me by the 2 Cor. iv. 8.  
 20 plottings of the Jews; how I kept back nothing  
 which was profitable, but declared it to you, and  
 taught you, publicly, and from house to house, 2 Tim. iv. 2.  
 21 testifying, both to Jews and to Greeks, repentance  
 towards God, and faith towards our Lord  
 22 Jesus. And now, behold, I go bound in spirit to  
 Jerusalem, not knowing the things which will  
 23 befall me there; except that the Holy Spirit  
 testifieth to me in every city, saying that bonds Acts ix. 16.  
 24 and afflictions await me. But I count not my  
 life as in any measure dear to myself, if only I  
 may finish my course, and the ministry which I 2 Tim. iv. 7.  
 received from the Lord Jesus, to testify the  
 gospel of the grace of God.  
 25 And now, behold, I know that ye all, among  
 whom I came preaching the kingdom, will see  
 26 my face no more. Wherefore I take you to Deut. xxx. 19.  
 record this day, that I am clear from the blood 2 Cor. vii. 2.  
 27 of all men. For I did not hesitate to declare  
 28 to you the whole counsel of GOD. Take heed to

yourselves and to all the flock, of which the Holy Spirit made you overseers, to tend the church of God (a), which he purchased with his own blood (b). I know that after my departure grievous 29  
wolves will enter among you, not sparing the flock. Also from among yourselves men will 30  
arise, speaking perverse things, to draw away the disciples after them. Therefore watch; 31  
and remember that during three years I ceased not to warn every one night and day with tears.

2 Tim. iv. 5. And now I commend you to the Lord, and to 32  
the word of his grace, which is able to build you up, and to give you the inheritance among all those who are sanctified. I coveted no one's 33  
silver, or gold, or apparel. Ye yourselves 34  
know that these hands ministered to my necessities, and to those who were with me. I gave you an example in all things, that by so 35  
labouring ye should support the weak, remembering the words of the Lord Jesus; for he himself said, It is more blessed to give than to receive.

John xvii. 17. And when he had thus spoken, he knelt down, 36  
and prayed with them all. And they all wept 37  
sore, and fell on Paul's neck and kissed him tenderly, sorrowing most of all for the words 38  
which he had spoken, that they would see his face no more. And they accompanied him to the ship.

Rom. xv. 1. And after we had parted from them and had 1 21  
set sail, we came with a straight course to Cos, and the day following to Rhodes, and thence to Patara; and finding a ship sailing over to 2  
Phoenicia, we went aboard, and set sail. And 3  
when we had sighted Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unlade her freight. And 4  
having found the disciples, we tarried there seven days; and they, through the Spirit, told Paul not to go to Jerusalem.

Acts xx. 25. And when we had completed those days, we 5  
departed and went our way, all the brethren, with their wives and children, accompanying us,

(a) Or (in some MSS.) the Lord.  
(b) Or the blood of his own.

- till we were out of the city; then we knelt down  
 6 on the shore and prayed. And when we had  
 taken our leave of each other, we went on board;  
 7 and they returned home. And we finished our  
 voyage from Tyre and arrived at Ptolemais (a),  
 and saluted the brethren, and abode with them  
 one day.
- 8 And on the morrow we departed, and came  
 to Cæsarea; and entering the house of Philip  
 the evangelist, who was one of the seven, we  
 9 abode with him. And this man had four  
 daughters; virgins, who prophesied.
- 10 And while we tarried there several days, there  
 came down from Judæa a certain prophet,  
 11 named Agabus. And when he came to us, he  
 took Paul's girdle, and binding his own feet and  
 hands, said, Thus saith the Holy Spirit, "So will  
 the Jews in Jerusalem bind the man who owneth  
 this girdle; and they will deliver him into the  
 12 hands of the Gentiles." And when we heard  
 these things, both we and they of that place  
 13 besought Paul not to go up to Jerusalem. Then  
 Paul answered, What mean ye, weeping and  
 breaking my heart? for I am ready not only to  
 14 be bound, but also to die in Jerusalem, for the  
 name of the Lord Jesus. And when he would  
 not be persuaded, we ceased, and said, The will  
 of the Lord be done.
- 15 And after those days we made ready our  
 16 baggage, and went up to Jerusalem. Certain  
 also of the disciples came with us from Cæsarea,  
 and brought with them one Mnason, of Cyprus,  
 an early disciple, with whom we were to lodge.
- 17 AND when we had reached Jerusalem, the  
 18 brethren received us gladly. And the day  
 following, Paul went in with us to James; and  
 19 all the elders were present. And when he had  
 saluted them, he declared one by one what  
 things God had wrought among the Gentiles by  
 his ministry.
- 20 And when the brethren heard it, they glorified  
 God; and they said to Paul, Thou seest, brother,

Acts xx. 36.

Acts viii. 26.

Acts xi. 28.

2 Tim. iv. 6.

Matt. vi. 10.

Gal. i. 19.

(a) O.T. Accho, i.e. Acre.

- among the Jews how many thousands there are who believe; and they are all zealous for the Law; and they are informed concerning thee 21  
 that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they are not to circumcise their children, neither to walk after our customs. What is to be done 22  
 then? they will certainly hear that thou art come. Therefore do this that we say to thee: 23  
 We have four men who have a vow on them; take them, and purify thyself with them, and 24  
 bear their expenses, that they may shave their heads; and so all will know that those things whereof they were informed concerning thee are groundless; but that thou thyself also walkest orderly, keeping the Law. But concerning the Gentiles who believe, we have 25  
 written, having decided that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication.
- Then Paul, taking the men the next day, and 26  
 purifying himself with them, entered the temple, giving notice that the days of their purification would be kept, until the offering should be presented for each of them.
- And when the seven days were almost completed, the Jews from Asia, having seen him in the temple, stirred up all the crowd, and laid hands on him, crying out, Men of Israel, help! 28  
 This is the man, who teacheth all men everywhere against the People, and the Law, and this Place; and further hath brought Greeks also into the temple, and hath polluted this holy place.
- For they had previously seen in the city with him Trophimus the Ephesian, and thought that Paul had brought him into the temple. 29
- And all the city was excited, and the people ran together; and seizing Paul they dragged him out of the temple; and forthwith the doors were shut. And as they sought to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in an uproar. And immediately, taking soldiers and centurions, he ran down to them; and when they saw the chief 30  
 31  
 32
- Acts xxii. 3.  
 Acts xv. 20.  
 Num. vi. 13.  
 Acts vi. 13.  
 Acts xx. 4.  
 2 Cor. xi. 23.

captain and the soldiers, they ceased beating Paul.

- 33 Then the chief captain drew near and took him, ordering him to be bound with two chains; and inquired who he was and what he had done. Acts xxi. 11.
- 34 And some among the multitude cried one thing, some another; and the chief captain, not being able, because of the tumult, to know the certainty, commanded him to be carried into the castle. And when Paul came upon the stairs, he had to be carried by the soldiers on account of the violence of the crowd; for the multitude of the people followed, crying, Away with him! Acts xxiii. 10.
- 35 And as Paul was about to be led into the castle, he said to the chief captain, May I say somewhat to thee? And he said, Knowest thou Greek? Art thou not then the Egyptian who before these days stirred up to sedition, and led out into the wilderness, four thousand men who were murderers (a)?
- 36 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; I beseech thee, suffer me to speak to the people. Acts ix. 11. Acts xxii. 25.
- 37 And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people; and when silence prevailed, he spoke to them in the Hebrew tongue, saying, Acts xii. 17.
- 22 1 Brethren and fathers, hear ye my defence which I now make to you. 1 Pet. iii. 15.
- 2 (And when they heard that he was speaking to them in the Hebrew tongue, they the more kept silence; and he said,)
- 3 I am a Jew, born in Tarsus of Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to the strict manner of the Law of our fathers, and zealous towards God, even Acts xxi. 39.
- 4 as ye all are this day. And I persecuted this Way even unto the death, binding and delivering into prisons both men and women. As also can bear me witness the High Priest and the whole body of the elders, from whom also I received letters to the brethren; and I went to Damascus, to bring to Jerusalem, to be punished, those who were there in bonds. Acts ix. 2.

(a) Or assassins.



- And, as I was on my journey, and had come  
nigh to Damascus, about noon there shone  
suddenly from the heavens a great light round  
me; and I fell to the ground, and heard a voice  
saying to me, Saul, Saul, why persecutest thou  
me? And I answered, Who art thou, Lord?  
And he said to me, I am Jesus the Nazarene,  
whom thou art persecuting. And those who  
were with me saw indeed the light; but they  
heard not the voice of him who spoke to me.  
And I said, What shall I do, Lord? And the  
Lord said to me, Arise, and go into Damascus;  
and there thou shalt be told of all things which  
are appointed for thee to do. And as, through  
the glory of the light, I could not see, I was led  
by the hand by those who were with me, and I  
went into Damascus.
- And one Ananias, a devout man according to  
the Law, having a good report among all the  
Jews who dwelt there, came to me, and stood,  
and said, Brother Saul, receive sight. And the  
same hour I looked on him. And he said, The  
God of our fathers chose thee, that thou shouldst  
know His will, and see the Righteous One, and  
hear an utterance from his mouth. For thou  
shalt be his witness to all men of the things  
which thou hast seen and heard. And now  
why delayest thou? arise, and be baptized, and  
wash away thy sins, calling on his name.
- And when I had returned to Jerusalem, even  
while I was praying in the temple, I fell into a  
trance, and beheld him, saying to me, Make  
haste, and go quickly out of Jerusalem; for they  
will not receive thy testimony concerning me.
- And I said, Lord, they know that I was casting  
into prison and beating in every synagogue those  
who believe on thee; and when the blood of thy  
martyr Stephen was being shed, I also was  
standing by, and consenting, and keeping the  
garments of those who slew him.
- And he said to me, Depart; for I will send  
thee far hence to the Gentiles.
- AND they gave him audience unto this word;  
then they lifted up their voices, and said, Away  
with such a fellow from the earth; for it is not

23 fitting that he should live. And as they cried  
 24 out, and cast off their clothes, and threw dust  
 into the air, the chief captain, that he might  
 know for what cause they cried so against Paul,  
 commanded him to be brought into the castle,  
 and bade that he should be examined by  
 scourging.

25 And as they bound Paul with thongs (a), he  
 said to the centurion who stood by, Is it lawful

Acts xvi. 37.

26 for you to scourge a man who is a Roman, and  
 uncondemned? When the centurion heard this,  
 he went and told the chief captain, saying, What  
 art thou going to do? for this man is a Roman.

27 Then the chief captain went, and said to him,  
 Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great  
 sum I obtained this citizenship. And Paul said,

29 But I was born a citizen. Then straightway  
 they who were to have examined him, departed  
 from him; and the chief captain also was afraid,  
 when he knew that he was a Roman, and because  
 he had bound him.

30 On the morrow, desiring to know for a cer-  
 tainty why Paul was accused by the Jews, he  
 loosed him, and commanded the high priests  
 and all the council to meet; and he brought  
 Paul down, and set him before them.

Acts xxiii. 28.

23 1 Then Paul, stedfastly beholding the council,  
 said, Brethren, in all good conscience I have  
 ordered my life before God to this day.

Acts xxiv. 16.

2 And the High Priest Ananias commanded  
 those who stood by Paul to smite him on the

3 mouth. Then said Paul to him, God is about to  
 smite thee, thou whited wall; and sittest thou to

4 judge me according to the Law, and commandest  
 me to be smitten contrary to the Law? And

Lev. xix. 15.

5 those who stood by said, Revilest thou God's  
 High Priest? Then Paul said, I knew not,

6 brethren, that he was the High Priest; for it is  
 written, "Thou shalt not speak evil of the  
 ruler of thy people."

Ex. xxii. 28.

6 But when Paul perceived that one part were  
 Sadducees, and the other Pharisees, he began to

(a) Or for the scourges.

Phil. iii. 5.

cry out in the council, Brethren, I am a Pharisee, a son of Pharisees; concerning the hope and resurrection of the dead I am being judged.

Matt. xxii. 23.

And while he was saying this, there arose a dissension between the Pharisees and Sadducees; and the multitude was divided. (For the Sadducees say that there is no resurrection, and that there is neither angel nor spirit; but the Pharisees acknowledge both.) And there arose

Acts v. 39.

a great clamour; and certain of the scribes who were on the Pharisees' side rose up, and strove, saying, We find no evil in this man; but what if a spirit or an angel hath spoken to him? And as a great contention was rising, the chief captain, fearing that Paul would be pulled into pieces by them, commanded the troops to go down, and to rescue him from among them by force, and to bring him into the castle.

Acts xviii. 9.

And the night following, the Lord stood by him, and said, Be of good cheer! for as thou hast testified of me in Jerusalem, so must thou bear testimony in Rome also.

Acts xxv. 3.

AND when it was day, the Jews conspired, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And those who made this conspiracy numbered more than forty. And they went to the high priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing till we have killed Paul. Now, therefore, do ye, with the council, signify to the chief captain that he bring him down to you, as if ye would inquire more precisely concerning him; and, before he can come near, we will be ready to kill him.

Psa. xxi. 11.

2 Sam. xvii. 17.

Pro. xxii. 3.

And when Paul's sister's son heard of their lying in wait, he went and entered the castle, and told Paul. Then Paul called one of the centurions to him, and said, Take this young man to the chief captain; for he hath a certain matter to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and asked me to bring

to thee this young man, who hath something to say to thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is it that thou hast to tell me?

20 And he said, The Jews have agreed to ask thee that thou wouldst bring down Paul tomorrow into the council, as if thou wouldst inquire somewhat more about him. But do not

21 thou yield to them; for of them there lie in wait for him more than forty men, who have bound themselves under a curse, that they will neither eat nor drink till they have killed him; and now they are ready, looking for the promise from thee. Ex. xxiii. 2.

22 So the chief captain let the young man depart, and charged him, See that thou tell no one thou hast showed these things to me. And he sent for two centurions, saying, Make ready two hundred soldiers to go as far as Cæsarea, with seventy horsemen, and two hundred spearmen, at the third hour of the night; and let them provide beasts, that they may set Paul thereon and take him safely through to Felix the Governor.

25 And he wrote a letter, which took this form:—

26 “Claudius Lysias unto the most excellent Governor Felix greeting:

27 This man was seized by the Jews, and would have been killed by them; but I went with the troops and rescued him, having learnt that he

28 was a Roman. And wishing to know the cause wherefore they accused him, I brought him down into their council; and found him to be accused about questions of their law, but to have nothing deserving of death or of bonds laid to his charge.

29 And when it was told me that there would be a plot against the man, I sent him immediately to thee, and gave commandment to his accusers also to say before thee what they had against him.” Acts xviii. 15.

31 So the soldiers, as it was commanded them, took Paul and conducted him by night to Antipatris, and on the morrow, they returned to the castle, leaving the horsemen to go on with him; and these, when they arrived at Cæsarea,

delivered the letter to the Governor, and presented Paul also before him. And the Governor, 34  
 Acts xxiii. 25. when he had read the letter, asked from what province Paul was. And when he had learnt  
 Acts xxi. 39. that Paul was from Cilicia, he said, I will hear 35  
 thy case when thine accusers also have come. And he commanded him to be kept in Herod's palace.

Acts xxiii. 2. AND after five days Ananias the High Priest 1 24  
 went down to Cæsarea, with certain elders and an orator named Tertullus; and they appeared against Paul before the Governor.

And when Paul had been called forth, Tertul- 2  
 lus began to accuse him, saying, Seeing that by thee, most noble Felix, we enjoy great quietness, and that reforms are being wrought for this nation through thy foresight, we acknowledge it 3  
 Psa. xii. 2. in all ways, and in all places, with all thankfulness. But, that I be not further tedious to thee, 4  
 Acts vi. 13. I pray thee of thy clemency that thou wouldest hear us briefly. For we found this man a 5  
 pestilent fellow, and a mover of seditions among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; he also 6  
 Acts xxiii. 30. attempted to profane the temple; so we seized him (a). But by examining him thyself, thou 8  
 mayest obtain certain knowledge of all these things whereof we accuse him.

And the Jews also joined in the charge, 9  
 affirming that those things were so.

Then Paul, after the Governor had beckoned 10  
 to him to speak, answered, Forasmuch as I know that thou hast been for many years a judge unto this nation, I cheerfully make answer for myself. For thou canst ascertain that it is now 11  
 1 Pet. iii. 15. but twelve days since I went up to Jerusalem to worship; and that they found me not in the 12  
 temple disputing with any one, or stirring up the people, nor in the synagogues, nor about

(a) Some MSS. add:—(Verse 6), "And would have judged him according to our Law. (7) But the chief captain Lysias came upon us, and with great violence took him away out of our hands, (8) commanding his accusers to come to thee."

- 13 the city; nor yet can they prove to thee the  
 14 things whereof they now accuse me. But this  
 I acknowledge to thee, that after the Way which  
 they call a sect, so I worship the God of our  
 fathers, believing all things which are according  
 to the Law and which are written in the Prophets;
- 15 and I have a hope towards God, which they Acts xxiii. 6.  
 themselves also accept, that there will be a  
 resurrection, both of the righteous and of the  
 16 unrighteous; and herein I exercise myself, to 1 Pet. iii. 16.  
 have always a conscience void of offence towards  
 17 God and towards men. Now, after many years  
 I came bringing alms and offerings to my nation;
- 18 and with these they found me, having purified Acts xi. 29.  
 myself, in the temple, not with any crowd or with  
 19 tumult. But there were certain Jews from Acts xxv. 16.  
 Asia, who ought to be here before thee and to  
 accuse me, if they have anything against me.  
 20 Or else let those who are here say, what crime  
 they found in me when I stood before the council,  
 21 unless it be as to this one utterance which I made  
 while standing among them, saying, "Con-  
 cerning the resurrection of the dead I am being  
 judged before you this day."
- 22 But Felix, having more precise knowledge con- Acts xxiv. 7.  
 cerning the Way, deferred them, saying, When  
 Lysias the chief captain has come down, I will  
 23 determine your matters. And he commanded  
 the centurion to have Paul kept safely, but to let  
 him have some indulgence, and to forbid none  
 of his acquaintance to minister to him.
- 24 And after certain days Felix came with his  
 wife Drusilla, a Jewess, and sent for Paul, and  
 heard him concerning the faith in Christ Jesus.
- 25 And when Paul discoursed upon righteousness, Pro. xvi. 12.  
 self-control, and the judgment to come, Felix  
 was affrighted, and answered, Go thy way for  
 the present; when I have a convenient season, I  
 26 will call for thee. At the same time he hoped  
 that money would be given him by Paul, where-  
 fore he sent for him the oftener, and communed  
 with him.
- 27 But when two years had passed, Porcius  
 Festus succeeded Felix; and Felix, wishing to Mark xv. 15.  
 gain favour with the Jews, left Paul bound.

- SO Festus came into the province; and after three days he went up from Cæsarea to Jerusalem. And the chief priests and the leaders among the Jews informed him against Paul, and requested him, asking it as a favour, to have Paul brought to Jerusalem, intending to lie in wait to kill him on the way. But Festus answered, that Paul would be kept at Cæsarea, and that he himself would be setting out shortly. "Therefore," said he, "let those who among you are in authority go down with me, and accuse him, if there is anything amiss in the man." 1 25
- Acts xxiii. 15. And when he had tarried among them not more than eight or ten days, he went down to Cæsarea; and the next day he sat on the judgment-seat, and commanded Paul to be brought. 2
- Acts xxiv. 5. And when he had come, the Jews who had come down from Jerusalem stood round about him, and laid many and grievous charges against him, but could not prove them; while he answered for himself, Not against the Law of the Jews, nor against the temple, nor yet against Cæsar, have I offended in any way. 3 4 5 6
- But Festus, desiring to gain favour with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged as to these things before me? 7 8
- But Paul said, I stand at Cæsar's judgment-seat, where I ought to be judged; to the Jews I have done no wrong, as thou very well knowest, If then I am an offender, and have committed any thing deserving of death, I object not to die; but if there is no ground for the charges they bring against me, no one can deliver me up to them. I appeal to Cæsar. 9 10 11
- Acts xxvi. 32. Then Festus, when he had conferred with the council, answered, Thou hast appealed to Cæsar; to Cæsar thou shalt go. 12
- AND after some days king Agrippa and Bernice came to Cæsarea and saluted Festus. And as they tarried there several days, Festus made known Paul's case to the king, saying, There is a certain man left in bonds by Felix; about whom, when I was in Jerusalem, the high 13 14 15
- Acts xxvi. 2.

- priests and the elders of the Jews appeared before me, desiring to have judgment against him. To whom I answered: "It is not the custom of the Romans to deliver up any man, before he who is accused has had his accusers face to face, and has had opportunity to answer for himself concerning the charge laid against him." Therefore, when they had come hither, I lost no time, but, the next day, sat on the judgment-seat and commanded the man to be brought; as to whom the accusers, when they stood up, brought no accusation of such crimes as I had in mind; but had against him certain questions as to their own superstition, and as to one Jesus, who was dead, whom Paul affirmed to be alive. And because I was in doubt how to inquire into such matters, I asked him whether he was willing to go to Jerusalem, and to be judged there of these matters. But Paul having appealed to be reserved for the decision of the Emperor (*a*), I commanded him to be kept till I might send him to Cæsar.
- 22 Then Agrippa said to Festus, I myself also could have wished to hear the man.  
To-morrow, said he, thou shalt hear him.
- 23 AND on the morrow, when Agrippa and Bernice had come, with great pomp, and had entered the place of hearing, with chief captains and the principal men of the city, at Festus's command Paul was brought in.
- 24 And Festus said, King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have besought me, both in Jerusalem and also here, crying out that he ought not to live any longer. But I found that he had committed nothing deserving of death; and as he himself had appealed to the Emperor (*a*), I decided to send him; though I have nothing definite to write about him to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination I may have somewhat to write. For it seems to me

Acts xxvi. 6.

Acts xviii. 15.

Eze. vii. 24.

Acts xxii. 22.

(a) *Lit.* The Augustus (*Gr.* Sebastos).



- Pro. xviii. 13. unreasonable to send a prisoner, without also signifying the charges laid against him.
- And Agrippa said to Paul, Thou art permitted to speak for thyself.
- Then Paul stretched forth his hand, and made his defence:—I think myself happy, king Agrippa, in that I am to defend myself this day before thee touching all the things whereof I am accused by the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life, then, from my youth, which was at the first in Jerusalem and among my own nation, every Jew knows; for they have had knowledge of me from the beginning, and could testify, if they would, that according to the strictest sect of our religion I lived a Pharisee. And now I stand to be judged as to the hope of the promise which was made by God to our fathers; and which our Twelve Tribes, earnestly serving day and night, hope to attain; on account of this hope, O king, I am accused by the Jews.
- Why is it deemed incredible among you, that God should raise the dead? I verily thought within myself that I ought to do many things contrary to the name of Jesus the Nazarene. And thus I also did in Jerusalem; and, having received authority from the high priests, I shut up many of the saints in prisons; and when they were put to death, I gave my vote against them. And I punished them oft in every synagogue, and would have forced them to blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
- As I journeyed to Damascus on this business, with authority and commission from the high priests, at midday, O king, I saw while on my way a light from the heavens, above the brightness of the sun, shining round about me and those who journeyed with me. And when we had all fallen to the earth, I heard a voice saying to me, in the Hebrew tongue, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks."

- 15 And I said, Who art thou, Lord?
- 16 And the Lord said, I am Jesus, whom thou persecutest; but rise, and stand; for I have appeared to thee for this purpose, to appoint thee a minister and a witness both of these things in which thou hast seen me, and of those things in which I will appear to thee; delivering thee from the People, and from the Gentiles; unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the dominion of Satan unto GOD, that they may receive forgiveness of sins, and an inheritance among those who are sanctified by faith in me.
- 17 Eph. iii. 7.
- 18 Rom. xi. 13.
- 19 Whereupon, king Agrippa, I showed myself not disobedient to the heavenly vision; but declared first to those in Damascus, and in Jerusalem, and throughout all the region of Judæa, and to the Gentiles, that they should repent and turn to GOD, doing works befitting their repentance. For these reasons some Jews
- 20 Acts ix. 19.
- 21 Matt. iii. 8.
- 22 seized me in the temple, and tried to kill me. So having received help from GOD, I continue until this day, testifying both to small and to great, speaking no other things than those which the Prophets and Moses said would come to pass;
- 23 I Cor. xv. 23.
- 24 that the Christ would suffer, and that he, by his resurrection from the dead, would be the first to show light both to the People and to the Gentiles.
- 24 AND as he thus made his defence, Festus said with a loud voice, Paul, thou art mad; thy much learning doth make thee mad.
- 25 But Paul said, I am not mad, most noble Festus; but speak words of truth and soberness.
- 26 2 Kings ix. 11.
- 26 For the king knoweth of these things, and before him I speak freely; for I am persuaded that none of these things is hidden from him; for this thing hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.
- 27 James i. 23.
- 28 Then Agrippa said to Paul, With but little persuasion thou wouldst make me a Christian! (a).

(a) Or In a little *time* thou thinkest to persuade me also to become a Christian.

1 Cor. vii. 7. And Paul said, I would to God, that, whether 29  
with little or with great, not thou only, but also  
all who hear me this day, might become such as I  
am, except these bonds.

And the king, and the governor, and Bernice, 30  
and those who sat with them, rose up; and 31  
when they had gone aside, they talked to one  
another, saying, This man doeth nothing  
deserving of death or of bonds. And Agrippa 32  
said to Festus, This man might have been set at  
liberty if he had not appealed to Cæsar.

Acts xxv. 12. AND when it had been determined that we 1 27  
should sail for Italy, they committed Paul and  
certain other prisoners to a centurion named  
Julius, of the Augustan band. And embarking 2  
in a vessel of Adramyttium, which was about  
to sail to the places on the coast of Asia, we put  
Acts xix. 29. to sea, Aristarchus, a Macedonian of Thes- 3  
salonica, being with us. And the next day we  
touched at Sidon. And Julius treated Paul  
Acts xxiv. 23. courteously, and gave him liberty to go to his 4  
friends to receive their kindness. And putting  
to sea thence, we sailed under the lee of Cyprus,  
because the winds were contrary. And when 5  
we had sailed across the waters of Cilicia and  
Pamphylia, we landed at Myra, a city of Lycia.  
And there the centurion found a ship of Alex- 6  
andria sailing for Italy; and he put us on board.  
And when we had sailed slowly many days, and 7  
had come with difficulty off Cnidus, the wind not  
favouring us, we sailed under the lee of Crete,  
over against Salmone; and, coasting along it 8  
with difficulty, we came to a place called The  
Fair Havens; nigh to which was the city of  
Lasea.

Now, as much time had been spent, and as 9  
sailing had now become dangerous, (because the  
Fast was then already gone by,) Paul admon-  
ished them, saying, Sirs, I perceive that the 10  
voyage will be with damage and with much  
loss, not only of the cargo and ship, but also of  
our lives. But the centurion gave more heed 11  
to the master (a) and to the owner of the ship,

(a) Or pilot.

- than to those things which were spoken by Paul. Pro. xxvii. 12.
- 12 And because the haven was not commodious to winter in, most of them advised that we should put to sea thence, if by any means they might reach Phœnix, which is a haven of Crete, facing towards the north-east and south-east.
- 13 And when a south wind blew softly, they, believing that their purpose was served, weighed anchor, and were passing Crete close in shore.
- 14 But not long afterwards there beat down from it a tempestuous wind, called Euraquilo (*a*). Psa. cvii. 25.
- 15 And when the ship was caught, and could not face the wind, we let ourselves be driven. And running under the lee of a small island called Clauda (*b*), we had much ado to get hold of the boat; and when they had hoisted it up, they used cables, undergirding the ship; and, fearing lest they should be driven upon the Syrtis (*c*),
- 16 they lowered the gear, and so were driven. And as we were grievously storm-tossed, they began the next day to throw the freight overboard. Job ii. 4.
- 17 And the third day they cast out with their own hands the fittings of the ship. And as for many days neither sun nor stars appeared, and there was no small tempest beating upon us, all hope that we should be saved was now cut off.
- 18 And when they had been a long time without food, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have set sail from Crete, and brought on
- 19 yourselves this damage and loss. Yet now I exhort you to take courage; for there will be among you no loss of life, but only of the ship. Acts xxii. 29.
- 20 For there stood by me this night an angel of the GOD whose I am, and whom I serve, saying, "Fear not, Paul; thou must stand before Cæsar; and, lo, God hath granted thee all those who sail
- 21 with thee." Wherefore, sirs, take courage; for I believe God, that it will be even as it was told me. Howbeit we must be cast upon a certain island. Gen. xix. 21.
- 22 But when the fourteenth night had come, as Luke i. 45.

(a) Or Euroclydon.

(b) Or Cauda, now Gozzo.

(c) A quicksand on the north coast of Africa.

we were driven up and down in the Adriatic (a), about midnight the sailors deemed that they were drawing near to land; and having sounded, 28 they found twenty fathoms; and when they had gone a little further, and had sounded again, they found fifteen fathoms. Then fearing lest we 29 should be cast anywhere against rocky places, they dropped four anchors from the stern, and longed for daybreak.

Psa. cxxx. 6.

And as the sailors were seeking to escape from 30 the ship, and had lowered the boat into the sea, under colour as if they would have taken out anchors from the foreship, Paul said to the cen- 31 turion and to the soldiers, Unless these abide in the ship, ye cannot be saved. Then the 32 soldiers cut away the ropes of the boat, and let her fall off.

Matt. xv. 32.

And while the day was breaking, Paul en- 33 couraged them all to take food, saying, This is the fourteenth day that ye have waited and continued fasting, having taken nothing. Where- 34 fore I entreat you to take some food; as this is for your safety; for there shall not a hair perish from the head of any of you. And when 35 he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then 36 they also were all of good cheer, and took food. And we were in all in the ship two hundred and 37 seventy-six souls. And when they had eaten 38 enough, they further lightened the ship by casting out the wheat into the sea.

1 Sam. ix. 13.

And when day came on, they could not make 39 out the land; but they perceived a certain creek with a beach, on which they were minded, if it were possible, to run the ship. And cutting 40 away the anchors they left them in the sea; and at the same time loosing the bands of the rudders, and hoisting the foresail to the breeze, they made for the beach. But falling into a 41 place where two seas met, they ran the ship aground; and the forepart stuck fast, and re-

(a) Or the open sea, the name then including more than the gulf now known as the Adriatic.

mained immovable, but the stern, through the violence of the waves, began to break up.

- 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim away and  
 43 escape. But the centurion, wishing to save Paul, kept them from their purpose; and ordered that those who could swim should cast themselves  
 44 selves overboard and make for the shore, and the rest, some on planks, and some on parts of the ship. So it came to pass that they all got safe to land.
- Psa. lxxiv. 20.  
2 Cor. xi. 25.

28

- 1 AND, when we had escaped, we then found  
 2 that the island was called Malta (a). And the barbarians showed us no ordinary kindness; for they kindled a fire, and sheltered us all, because of the rain that was falling, and because of the cold.
- 3 But when Paul had gathered a bundle of sticks, and had laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.
- 4 And when the barbarians saw the beast hanging from his hand, they said among themselves, Surely this man is a murderer, whom, though he hath escaped the sea, Justice hath not suffered  
 5 to live. But he shook off the beast into the fire,  
 6 and suffered no harm. Howbeit they were expecting to see him swell, or fall down dead suddenly; but waiting a long time, and seeing nothing amiss happen to him, they changed their minds, and said that he was a god.
- 7 Near the same place were lands belonging to the chief man of the island, whose name was Publius; and he welcomed us, and lodged us  
 8 courteously three days. And the father of Publius lay suffering from remittent fever and dysentery; and Paul went in to him and prayed, and laid his hands on him, and healed him.
- 9 But when this was done, the others in the island who had infirmities came, and were healed;  
 10 these also honoured us with many honours; and when we sailed, they put on board such things as we needed.
- Acts xxvii. 26.  
John vii. 24.  
Mark xvi. 18.  
James v. 14.  
Matt. vi. 31.

(a) Or Melita; a few ancient authorities have Melitene.

AND after three months we set sail in a ship 11  
of Alexandria, called Castor and Pollux (a), 12  
which had wintered in the island. And landing 12  
at Syracuse, we tarried there three days.  
And thence we made a circuit, and arrived at 13  
Rhegium; and after one day the south wind  
sprang up, and on the second day we came to 14  
Puteoli; where we found brethren, and were  
entreated to tarry with them seven days; and 15  
so we journeyed towards Rome. And thence, 15  
the brethren, when they heard of us, came as far  
as Appii Forum and Tres Tabernæ to meet us;  
and when Paul saw them, he thanked God, and  
took courage.

Acts xxi. 5.

Josh. i. 6.

AND when we came to Rome, (b) Paul was 16  
suffered to dwell by himself with the soldier  
who had charge of him.

Now after three days Paul called together the 17  
chief men of the Jews; and when they had come  
together, he said to them, Brethren, though I 17  
have committed nothing against our people or  
the customs of our fathers, yet, as a prisoner from  
Jerusalem, I was delivered into the hands of the  
Romans. And they, when they had examined 18  
me, would have set me at liberty, because there  
was in me nothing deserving of death. But 19  
when the Jews spoke against it, I was constrained  
to appeal to Cæsar; not that I had aught of  
which to accuse my nation. For this cause 20  
therefore I entreated you to see me, and to speak  
with me; because for the hope of Israel I am  
bound with this chain.

Acts xxiv. 12.

Acts xxv. 11.

Acts xxvi. 29.

And they said to him, Neither did we receive 21  
letters from Judæa concerning thee, nor did any  
of the brethren come and show or tell any evil  
concerning thee. But we desire to hear from 22  
thee what thou thinkest; for as concerning this  
sect, we know that everywhere it is spoken  
against.

Acts xxiv. 5.

And when they had appointed him a day, 23

(a) *Gr.* Dioscuri, the twins.

(b) A few MSS. add, "The centurion delivered up the prisoners to the captain of the guard; but."

there came many to him to his lodging; and to them, from morning till evening, he expounded the matter, bearing witness to the kingdom of GOD, and persuading them concerning Jesus, Acts xvii. 3. both out of the Law of Moses, and out of the Prophets.

24 And some were persuaded by the things which  
 25 were spoken, and some believed not. So, as they agreed not among themselves, they departed, after Paul had said one word:—Well Psal. lxxxix. 11. spoke the Holy Spirit to your fathers through Isa. vi. 9. Isaiah the prophet.

26 "Go to this people, and say,  
 Hearing ye will hear and will not understand:

27 And seeing ye will see and will not perceive:  
 For the heart of this people is waxed gross,  
 And their ears are dull of hearing,  
 And their eyes they closed;  
 Lest they should see with their eyes,  
 And hear with their ears,  
 And understand with their hearts,  
 And should return,  
 And I should heal them."

28 Be it known then to you, that this salvation of GOD is sent to the Gentiles; and they will hear it (a). Acts xiii. 46.

30 AND Paul dwelt two whole years in his own hired dwelling, and received all who came in to  
 31 him, and preached the kingdom of GOD, teaching with all confidence the things concerning the Lord Jesus Christ, no one hindering him. Acts iv. 31.

(a) A few MSS. add, "And when he had said these words, the Jews departed, and had great disputation among themselves."



# THE EPISTLE OF PAUL TO THE ROMANS

Acts xxvii. 23.	<p><b>P</b>AUL, a servant of Christ Jesus, called to be an apostle, separated unto the gospel of God, which He promised before through His prophets in holy scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh; but, according to his spirit of holiness, marked out as the Son of God with power by his resurrection from the dead;—through whom we received grace and apostleship for obedience to the faith in all the nations, for his name's sake; among whom ye also are called ones of Jesus Christ:—to all in Rome who are beloved by God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ.</p>	<p>1 <b>1</b> 2 3 4 5 6 7</p>
Psa. lxxxix. 36.		
Acts xiii. 33.		
Rom. xvi. 19.	<p>FIRST, I thank my God through Jesus Christ for you all, that your faith is spoken of in all the world. For God, whom I serve with my spirit in the gospel of His Son, is my witness how without ceasing I make mention of you, every time in my prayers making request if by any means now at last I may be prospered by the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that ye may be established; that is, that in you I may with you be comforted, through our mutual faith, both yours and mine.</p>	<p>8 9 10 11 12</p>
James iv. 15.		
2 Pet. i. 1.		
1 Cor. ix. 16.	<p>Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you (but hitherto have been hindered), that I might have some fruit among you also, even as among the rest of the Gentiles. I am a debtor both to Greeks and to Barbarians, both to wise and to foolish. So, as much as in me lieth, I am ready to preach the gospel to you also who are in Rome.</p>	<p>13 14 15</p>

- 16 For I am not ashamed of the gospel; for it is  
the power of God unto salvation to every one  
who believeth; to the Jew first, and also to the  
17 Greek. For therein the righteousness of God is  
revealed, from faith to faith, as it is written,  
"The righteous shall live by faith."
- 18 For the wrath of God is revealed from heaven Eph. v. 6.  
against all ungodliness and unrighteousness of  
men who in unrighteousness hinder the truth;  
19 because that which may be known of God is  
manifest within them; for God manifested it to  
20 them. For the invisible things of God, both His  
eternal power and divinity, are discerned since  
the creation of the world, being perceived Psa. xix. 1.  
through the things which are made; so that  
21 they are without excuse, seeing that, though  
they knew God, they glorified Him not as God,  
neither were thankful; but became vain in their  
thoughts, and their senseless heart was darkened.
- 22 Professing themselves to be wise, they became Jer. x. 14.  
23 fools, and exchanged the glory of the incor-  
ruptible God for an image made like to corrupt-  
ible man and to birds and four-footed beasts and  
creeping things!
- 24 Wherefore God gave them up, in the lusts of Psa. lxxxix. 12.  
their hearts, to uncleanness, to dishonour their  
25 own bodies one with another; seeing that they  
exchanged the truth of God for a lie, and wor-  
shipped and served the creature rather than the  
Creator, who is blessed for ever. Amen.
- 26 For this cause God gave them up to vile Eph. v. 12.  
passions; for even their women changed the  
natural use into that which is against nature;  
27 and likewise also the men, leaving the natural  
use of the woman, burned in their lust one  
towards another; men with men working that  
which is unseemly, and receiving in themselves  
the recompense due to their transgression.
- 28 And even as they refused to retain God in their  
knowledge, God gave them over to a reprobate  
mind, to do those things which are not seemly;  
29 being filled with all unrighteousness, wickedness,  
covetousness, maliciousness; full of envy,  
murder, strife, deceit, malignity; whisperers,  
30 slanderers, haters of God, violent, proud,

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1 Cor. ix. 16.

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boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful; who knowing the sentence of God, that those who practise such things are deserving of death, not only do them, but take pleasure in those who practise them.

WHEREFORE thou art inexcusable, O man, whosoever thou art who judgest; for, wherein thou judgest thy fellow, thou condemnest thyself; for thou who judgest dost practise the same things. But we know that the judgment of God is according to truth against those who practise such things.

But thinkest thou this, O man, who judgest those who practise such things, and doest the same, that thou wilt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering? not knowing that the goodness of God leadeth thee to repentance; but through thine obduracy and impenitent heart treasurest up unto thyself wrath in the day of wrath and manifestation of the righteous judgment of GOD; who will render to each according to his works; to those who by perseverance in well-doing seek for glory, honour, and incorruption,—eternal life; but to those who are contentious, and obey not the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish, upon every soul of man who worketh evil, of the Jew first and also of the Greek; but glory, honour, and peace, to every one who worketh good, to the Jew first and also to the Greek; for there is no respect of persons with GOD. For as many as sinned without law will also perish without law; and as many as sinned under law will be judged by law. For it is not the hearers of law who are righteous before GOD; it is the doers of law who will be justified (a) in the day in which GOD, according to my gospel, judgeth the secrets of men by Christ Jesus. For when the Gentiles, who have no law, do by nature the things con-

(a) *i.e.* pronounced righteous (and so elsewhere).

15 tained in the Law, these, though they have no law, are a law unto themselves, in that they show, written in their hearts, the work of the Law, their conscience also bearing witness, and their thoughts mutually accusing or even excusing them. Luke viii. 17.

17 But if thou art called a Jew, and reliest on law, Rom. ii. 28.  
18 and makest thy boast in God, and knowest His will, and approvest the things which are excellent, being instructed out of the Law, and art persuaded that thou thyself art a guide to the

19 blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, possessing in the Law the form of knowledge and 2 Tim. i. 13.  
20 of truth;—thou therefore who teachest another, teachest thou not thyself? Thou who preachest

21 that a man should not steal, dost thou steal? Thou who sayest that a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou rob temples?

23 Thou who makest thy boast in the Law, dost thou through transgression of the Law dishonour God? For, because of you, the name of God is blasphemed among the Gentiles, as it is written. } Isa. lii. 5.  
24 } Eze. xxxvi. 20.

25 For circumcision verily profiteth if thou keep-est the Law; but if thou art a transgressor of the Law, thy circumcision has become uncircumcision. Therefore if the uncircumcised keep the ordinances of the Law, shall not his uncircumcision be reckoned as circumcision? And that which is naturally the Uncircumcision, if it fulfil the Law, will judge thee who, possessing the letter and circumcision, art a transgressor of

26 the Law. For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is of the heart, in spirit not in letter; and his praise is not from men, but from God. Matt. xii. 41.

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Deut. x. 16.

3 1 WHAT advantage then hath the Jew? or what is the profit in circumcision?

2 Much every way; chiefly, because the Jews Deut. iv. 8.  
3 were entrusted with the Oracles of God. For, what if some were unfaithful? shall their un-

	faithfulness make void the faithfulness of God?	
	By no means; yea, let God be acknowledged true, though every man be proved a liar; as it is written, "That Thou mayest be justified in Thy words, and prevail when Thou art judged."	4
Psa. cxvi. 11. } Psa. li. 4. }	But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)	5
Job viii. 3.	God forbid! for then how should God judge the world? But if through my lie the truthfulness of God abounded unto His glory, why am I still on trial as a sinner? And why should we not say—as we are slanderously reported, and as some affirm that we say—"Let us do evil, that good may come"? Of such men the condemnation is just.	6
Jer. xvii. 6.	What then? are we in better case?	7
	In no wise; for we have before charged both Jews and Greeks with being all under sin; as it is written,	8
	"There is none righteous, No, not one; There is none who understandeth, There is none who seeketh after God. They have all gone out of the way, They are together become unprofitable; There is none who doeth kindness, No, not one."	9
Psa. xiv. 1.	"Their throat is an open sepulchre; With their tongues they used deceit."	10
	"Poison of asps is under their lips." "Their mouth is full of cursing and bitterness."	11
Psa. cxl. 3.	"Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they knew not."	12
Psalm ix. 5.	"There is no fear of God before their eyes."	13
Psa. x. 7.	Now we know that the Law, whatsoever it saith, speaketh to those who are under the Law; that every mouth may be stopped, and all the world may stand accountable to God. Therefore by works of law shall no flesh be justified in His sight; for through law is the knowledge of sin.	14
Isa. lix. 7, 8.	But now, apart from law, God's righteousness	15
Psa. xxxvi. 1.		16
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Psa. cxliii. 2.		21

has been manifested, being attested by the Law  
 22 and the Prophets; even GOD's righteousness  
 which is by faith in Jesus Christ unto all those  
 23 who believe—for there is no difference, for all  
 have sinned and come short of the glory of GOD  
 24 —being justified freely by His grace through the Rom. v. 1.  
 25 redemption which is in Christ Jesus; whom GOD  
 set forth to be a propitiation, through faith, in  
 his blood, to manifest His righteousness, be-  
 cause of the passing over of bygone sins through  
 26 the forbearance of GOD; to manifest at this  
 time His righteousness—that He is righteous  
 and declareth righteous him who believeth in  
 Jesus.

27 Where is boasting then? It is excluded. By  
 what law? Of works? Nay; but by the law of  
 28 faith. For we reckon that a man is justified by Gal. ii. 16  
 faith, apart from works of law.

29 Is GOD the GOD of Jews only? is he not the  
 30 GOD also of Gentiles? Yea, of Gentiles also, if  
 indeed there is but one GOD who will justify the  
 Circumcision by faith, and the Uncircumcision Gal. iii. 8.  
 through the same faith.

31 Do we then make void the Law through faith?  
 By no means; nay, we establish the Law.

4 1 WHAT then shall we say that Abraham, our  
 forefather according to the flesh, hath found?

2 For if Abraham was justified by works, he  
 3 hath whereof to glory; but not before GOD; for,  
 what saith the Scripture? "Abraham believed Gen. xv. 6.  
 GOD, and it was reckoned to him as righteous-  
 4 ness." Now, to him who worketh, the reward

5 is reckoned not of grace, but of debt. But to  
 him who worketh not, but believeth on Him who  
 justifieth the ungodly, his faith is reckoned to  
 6 him as righteousness. Even as David also saith,  
 of the blessing pronounced upon the man to  
 whom GOD reckoneth righteousness apart from  
 works,

7 "Blessed are they whose iniquities are for- Psa. xxxii. 1.  
 given,

And whose sins are covered.

8 Blessed is the man whose sin the LORD will  
 in no wise reckon."

9 Cometh this blessedness then upon the Circum-



cision, or upon the Uncircumcision also? for we say, Faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was circumcised? or uncircumcised? 10

Gen. xvii. 10.

Not when he was circumcised, but while uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while yet uncircumcised; that he might be father of all who believe amidst uncircumcision, so that the same righteousness might be reckoned to them; and that he might be father of the Circumcision to those who are not merely circumcised, but who also walk in the steps of the faith which our father Abraham had while yet uncircumcised. 11

Gal. iii. 18.

For the promise to Abraham or to his seed, that he should be the heir of the world, was not through the Law, but through the righteousness of faith. For if those who are of the Law are heirs, faith is made void, and the promise is made of no effect; for the Law worketh wrath; but where no law is, there is no transgression. It was therefore of faith, that it might be according to grace; to the end that the promise might be sure to all the seed, not to those only who are of the Law, but to those also who are of the faith of Abraham (who is the father of us all, as it is written, "I have made thee a father 12

Gen. xvii. 5.

of many nations"), in the sight of Him whom he believed, even God; who giveth life to the dead, and calleth the things which exist not as if they did exist; of Abraham, who—against all hope, 13

Gen. xv. 5.

yet in hope—believed to this end, that he might become the father of many nations; according to that which was spoken, "So shall thy seed be"; and being not weak in faith, he considered his own body—to all intents dead, for he was about a hundred years old—and the deadness of Sarah's womb, yet staggered not at the promise 14

Gen. xviii. 14.

of God through unbelief; but waxed strong through faith, giving glory to God, and being fully persuaded that, what God had promised, He was able also to perform. And therefore his faith was reckoned to him for righteousness. 15

Now, not for his sake only was it written that 16

24 it was reckoned to him, but for us also, to whom it will be reckoned—for us who believe in Him  
 25 who raised from the dead Jesus our Lord, who was delivered up for the sake of our offences, and raised for the sake of our justification. Isa. liii. 6.

5 1 THEREFORE being justified through faith, let us enjoy peace with GOD through our Lord Jesus  
 2 Christ, through whom also we have obtained, by faith, our introduction into this grace wherein we stand; and let us rejoice in hope of the glory of GOD. Isa. xxxii. 17.

3 And not only so, but let us glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and this hope putteth not to shame, because GOD's love has been poured forth into our hearts through the Holy Spirit which was given  
 6 unto us. For while we were yet without strength, in due season Christ died for the ungodly. For scarcely for a righteous man will any one die—though haply for the good man some one might  
 8 even dare to die. But GOD commendeth His own love towards us, in that while we were yet  
 9 sinners Christ died for us. Much more then, now that we are justified in his blood, we shall  
 10 be saved from wrath through him. For if, when we were enemies, we were reconciled to GOD through the death of His Son, much more, being  
 11 reconciled, we shall be saved by his life. And not only so, but we also glory in GOD through our Lord Jesus Christ, through whom we have now received the reconciliation (a). Matt. v. 12.

12 WHEREFORE, as through one man sin entered the world, and death through sin, even so death passed upon all men, seeing that all sinned. For, prior to the Law, sin was in the world; but sin is  
 14 not reckoned if there is no law; nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the likeness of the transgression of Adam, who is a figure of him who was to come. Isa. liii. 11.

15 But the free gift is not as was the transgression. For if through the transgression of the Hab. iii. 18.

(a) Or atonement.

- one the many died, much more the grace of God, and the gift by the grace of the one man, Jesus Christ, abounded to the many. Nor is the gift as through one who sinned; for the judgment sprang from one unto condemnation, but the free gift from many transgressions unto an acquittal. For if by one man's transgression death reigned through the one; much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. 16
- Rom. vi. 23. 17
- Therefore, as the result of one transgression reached unto all men unto condemnation, even so the result of one acquittal reaches unto all men unto a justification giving life. For as through the one man's disobedience the many were adjudged sinners, so through the obedience of the one the many will be adjudged righteous. 18
- John xii. 32. 19
- But the Law came in afterwards, that transgression might abound. But where sin abounded, grace did much more abound; that as sin reigned in death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. 20
- John i. 17. 21
- Rom. iii. 8. WHAT shall we say, then? Are we to continue in sin, that grace may abound? 1 6
- God forbid! for how can we who died to sin, live any longer therein? Or know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore, by our baptism into his death we were buried with him; that even as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we have been united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old self was crucified with him in order that the body of sin might be destroyed, that henceforth we should not be slaves to sin. For he who has died is acquitted of sin. Now if we died with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he 2 3 4 5 6 7 8 9 10
- Rom. viii. 11. 5
- Col. ii. 11. 6
- Rev. i. 18. 9

- died, he died unto sin once for all; but in that he  
 11 liveth, he liveth unto God. Likewise reckon  
 ye yourselves also to be dead unto sin, but in  
 Christ Jesus to be living unto God.
- 12 Therefore let not sin reign in your mortal body, Psa. xix. 13.  
 13 that ye should obey the lusts thereof. Neither  
 yield your members up to sin as weapons of un-  
 righteousness; but yield yourselves up to God,  
 as those who are alive from the dead, and your  
 members unto God as weapons of righteousness,  
 14 for sin shall not have dominion over you; for ye Micah vii. 19.  
 are not under law, but under grace.
- 15 What then? are we to sin because we are not  
 under law, but under grace?
- 16 God forbid! Know ye not, that to whomso- John viii. 34.  
 ever ye yield yourselves servants to obey, serv-  
 ants ye are of him whom ye obey, whether of  
 sin unto death, or of obedience unto righteous-  
 17 ness? But God be thanked, that though ye  
 were servants of sin, ye became obedient from  
 the heart to that form of teaching unto which ye  
 18 gave yourselves; and being set free from sin, ye John viii. 32.  
 19 became servants of righteousness; (I speak after  
 the manner of men because of the infirmity of  
 your flesh;) for, as ye yielded your members as  
 servants to uncleanness and to iniquity to com-  
 mit iniquity; even so now yield your members  
 20 as servants to righteousness unto holiness. For  
 when ye were servants of sin, ye were free as to  
 21 righteousness. So what fruit did ye then have? Rom. vii. 5.  
 Things whereof ye are now ashamed; for the  
 22 outcome of these things is death. But now that  
 ye are set free from sin, and have become serv-  
 ants to God, ye have your fruit unto holiness,  
 23 and the end eternal life. For, the wages of sin Gen. ii. 17.  
 is death; but the gift of God is eternal life in  
 Jesus Christ our Lord.

- 7 1 OR KNOW ye not, brethren, (for I speak to  
 those who know law,) that law hath dominion  
 2 over a man only as long as he liveth? For the 1 Cor. vii. 39.  
 woman who hath a husband, is bound by law to  
 her husband while he liveth; but if the husband  
 3 die, she is freed from the law as to husbands. So  
 then if, while her husband liveth, she be married

- Gal. v. 18. to another man, she will be called an adulteress; but if her husband die, she is free from that law, so as not to be an adulteress, though she be united to another man.
- Wherefore, my brethren, ye also became dead to the Law through the body of Christ; that ye should be united to another, even to him who was raised from the dead; that we should bring forth fruit unto God. For when we were in the flesh, the sinful passions which were called forth through the Law wrought in our members to bring forth fruit unto death. But now we are freed from the Law, having died to that wherein we were held, that we may serve in newness of spirit, and not in the oldness of the letter.
- Ex. xx. 17. What shall we say then? Is the Law sin? 7  
Deut. v. 21. God forbid! Nay, I should not have learnt what sin is except through the Law; for indeed I should not have known covetousness had not the Law said, "Thou shalt not covet." But sin, taking occasion through the commandment, wrought in me all manner of evil desire. For, apart from the Law, sin is dead. Now I myself was living apart from the Law once; but when the commandment came, sin sprang into life, and I died. And the commandment which was to give life, I found to bring death. For sin, taking occasion through the commandment, deceived me, and through it slew me. Wherefore the Law is holy, and the commandment holy and righteous and good. 8  
Eze. xx. 11. Did, then, that which is good become death to me? 9  
Psa. xix. 7. God forbid! But sin became so, that it might appear as sin, working death in me through that which is good; so that sin (through the commandment) might become exceedingly sinful. For we know that the Law is spiritual; but I myself am of flesh, sold under sin. For, that which I carry out I understand not; for the thing which I would I practise not; but that which I hate, even that I do. But if I do that which I would not, I assent unto the Law as being good. So now it is no more I who carry it out, but sin which dwelleth in me. For I 10  
2 Kings xvii. 17. 11  
Gen. vi. 5. 12 13 14 15 16 17 18

- know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me,  
 19 but to carry out that which is good is not. For the good which I would, I do not; but the evil  
 20 which I would not, that I practise. Now if I do that which I myself would not, it is no longer I  
 who carry it out, but sin which dwelleth in me. Rom. vii. 16.  
 21 I find then this law, that, when I would do  
 22 good, evil is present with me. For according to the inward man I delight in the Law of GOD;  
 23 but I see a different law in my members, warring Rom. vi. 13.  
 against the law of my mind, and bringing me into captivity under the law of sin which is in my members.  
 24 Wretched man that I am! who shall deliver  
 25 me from this body of death? Thanks be to GOD, 1 Cor. xv. 57.  
 through Jesus Christ our Lord.  
 Thus, I myself with my mind serve the law of GOD; but with my flesh the law of sin.

- 8** 1 THERE is therefore now no condemnation to John iii. 18.  
 2 those who are in Christ Jesus. For the law of the Spirit of Life in Christ Jesus set thee free  
 3 from the law of sin and of death. For, that which the Law could not do, in that it was weak  
 through the flesh, GOD did, when, sending His Gal. iii. 13.  
 4 own Son in the likeness of sinful flesh, and for sin, He condemned sin in the flesh; that the  
 righteousness of the Law might be fulfilled in us, who walk not according to the flesh, but  
 according to the Spirit.  
 5 For those who live according to the flesh 1 Cor. ii. 14.  
 mind the things of the flesh; but those who live according to the Spirit, the things of the Spirit.  
 6 For, to be carnally minded is death, but to be  
 7 spiritually minded is life and peace; because the carnal mind is enmity against GOD, seeing that  
 it is not subject to the law of GOD, nor indeed  
 8 can be. But those who are in the flesh cannot please GOD.  
 9 But ye are not in the flesh, but in the Spirit,  
 10 if indeed the Spirit of GOD dwelleth in you. But 1 Cor. vi. 19.  
 if any one hath not the Spirit of Christ, he is none of his. But if Christ is in you, the body is dead because of sin; but the spirit is life because

of righteousness. But if the Spirit of Him who raised Jesus from the dead dwelleth in you, He who raised Christ Jesus from the dead will also, through (a) His Spirit which dwelleth in you, bring to life your mortal bodies.

Psa. cxvi. 16.

Therefore, we are debtors, brethren, not to the flesh, to live according to the flesh. For if ye live according to the flesh, ye will surely die; but if ye through the Spirit mortify the deeds of the body, ye will live. For, as many as are led by the Spirit of God, they are sons of God. For ye did not receive a spirit of bondage to return to fear; but received a spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth testimony with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified together.

Gal. v. 18.

2 Tim. ii. 11.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which will be revealed to us. For the eager longing of creation is waiting for the revelation of the sons of God. For the creation was subjected to vanity (not willingly, but because of Him who subjected it), in hope; for creation itself also will be delivered from the bondage of corruption into that glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we groan within ourselves, waiting for our adoption, the redemption of our body. For by this hope we are saved; but hope which is seen is not hope; for why doth any one hope for that which he seeth? But if we hope for that which we see not, then we with patience wait for it.

2 Pet. iii. 13.

Zec. xii. 10.

Jer. xvii. 10.

In like manner the Spirit also helpeth our infirmity; for we know not how we should pray as we ought; but the Spirit Himself maketh intercession in groanings which cannot be uttered. But He who searcheth the hearts knoweth what

(a) Some MSS. read "on account of."

is the mind of the Spirit, that He maketh intercession for the saints according unto God.

28 And we know that all things work together for good to those who love GOD, to those who are

Psa. xli. 1.

Heb. xii. 6.

29 called according to His purpose; for, whom He foreknew, He also predestined to be conformed

30 firstborn among many brethren. Moreover whom He predestined, them He also called; and

whom He called, them He also justified; and whom He justified, them He also glorified.

Heb. ix. 15.

31 What shall we then say to these things? If

32 GOD is for us, who can be against us? He who spared not His own Son, but delivered him up

for us all, how shall He not also with him freely

33 give us all things? Who will lay any thing to the charge of GOD's elect? It is GOD who

Isa. l. 9.

34 justifieth (a). Who is he who will condemn? It is Christ Jesus who died; yea rather who

rose, who is at GOD's right hand, who also intercedes for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or

Psa. xliv. 22.

36 famine, or nakedness, or peril, or sword? As it is written,

"For thy sake we are killed all the day long;

We are accounted as sheep for the slaughter."

37 Nay, in all these things we are more than conquerors through him who loved us. For I am

John x. 28.

38 persuaded, that not death, nor life, nor angels, nor principalities, nor things present, nor things

39 to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of GOD which is in Christ Jesus our Lord.

9 I SPEAK the truth in Christ, I lie not, my conscience also bearing testimony to me in the

2 Holy Spirit, that I have great sorrow and continual grief in my heart; for I could have wished

3 myself accursed from Christ for the sake of my brethren, my kinsmen according to the flesh;

Ex. xxxii. 32.

(a) Or Will GOD who justifieth? and (in next line) Will Christ, &c.



seeing that they are Israelites; to whom belong 4  
 the adoption, and the glory, and the covenants,  
 and the giving of the Law, and the divine ser- 5  
 vice, and the promises; whose are the fathers,  
 and from whom, as regards the flesh, is the  
 Christ, who is over all, GOD blessed for ever (a).  
 Amen.

But it is not as if the word of GOD hath taken 6  
 no effect. For not all they who descend from  
 Gen. xxi. 12. Israel are Israelites; neither, because they are 7  
 the seed of Abraham, are they all children; but,  
 "In Isaac shall a seed be counted to thee." That 8  
 is, not those who are the children of the flesh are  
 the children of GOD; but the children of the  
 promise are reckoned as the seed. For this is 9  
 Gen. xviii. 10. the word of promise, "At this time I will come,  
 and Sarah shall have a son." And not only so; 10  
 but also when Rebecca had conceived by one,  
 even by our father Isaac; for—when the child- 11  
 ren were not yet born, and had done nothing  
 good or evil; that the purpose of GOD according  
 to election might stand, not of works but of Him  
 who calleth—it was said to her, "The elder shall 12  
 Gen. xxv. 23. serve the younger." As it is written, "Jacob 13  
 Mal. i. 2. I loved, but Esau I hated."

What shall we say then? Is there injustice 14  
 with GOD?

By no means. For He saith to Moses, "I will 15  
 Ex. xxxiii. 19. have mercy on whomsoever I have mercy, and I  
 will have compassion on whomsoever I have  
 compassion." So then it is not of him who will- 16  
 eth, nor of him who runneth, but of GOD who  
 Ex. ix. 16. showeth mercy. For the Scripture saith to  
 Pharaoh, "Even for this purpose I raised thee  
 up, that in thee I might show My power, and  
 that My name might be declared throughout all  
 the earth." So then He hath mercy on whom 18  
 He will, and whom He will He hardeneth.

Thou wilt say then to me, Why doth He still 19  
 find fault? For who hath resisted His purpose?

Nay but, O man, who art thou, that thou dis- 20

Isa. xlv. 9.

(a) Some insert "He" before "who," a comma after  
 "God," and "be" before "blessed." The difference, in the  
 Greek, is one of punctuation.

- putest with GOD? Shall the thing formed say  
 to him who formed it, Why didst thou make me  
 21 thus? Or hath not the potter a right over the Jer. xviii. 6.  
 clay, to make of the same lump one vessel to  
 22 honour, and another to dishonour? What if  
 GOD, though wishing to show His wrath, and to  
 make His power known, endured with much  
 long-suffering vessels of wrath fitted for de-  
 23 struction; and this, that He might make known Eph. i. 18.  
 the riches of His grace on the vessels of mercy  
 24 which He before prepared for glory, even us  
 whom He called, not from the Jews only, but  
 also from the Gentiles?  
 25 As he saith also in Hosea, Hos. ii. 23.  
 "I will call them My people, who were not  
 My people;  
 And her beloved, who was not beloved.  
 26 And, in the place where it was said to them Hos. i. 10.  
 Ye are not My people,  
 There they shall be called children of the  
 living GOD."  
 27 Isaiah also crieth concerning Israel, Isa. x. 22.  
 "Though the number of the children of Israel  
 Be as the sand of the sea;  
 The remnant will be saved;  
 28 For a sentence,  
 Accomplishing and shortening it,  
 The LORD will execute upon the earth."  
 29 And as Isaiah said before, Isa. i. 9.  
 "Unless the Lord God of Hosts had left us a  
 seed,  
 We had been as Sodom, and had been made  
 like Gomorrah."  
 30 What shall we say then? That Gentiles who  
 did not follow righteousness, attained to right-  
 31 eousness—but the righteousness which is from  
 32 eousness, attained not to such a law. Where-  
 fore? Because they followed it not by faith  
 33 but as it were by works. They stumbled at the  
 stumbling-stone; even as it is written,  
 "Behold, I lay in Sion a stone of stumbling } Isa. viii. 14.  
 And a rock of offence; } Isa. xxviii. 16  
 And he who believeth on him  
 Shall not be put to shame."

- 10
- Acts xxi. 20. BRETHREN, my heart's goodwill and my prayer to GOD for them is, that they may be saved. For I bear them record that they have a zeal for GOD, but not according to knowledge. For they, being ignorant of GOD's righteousness, and going about to establish their own, have not submitted themselves to the righteousness of GOD.
- Lev. xviii. 5. {  
Eze. xx. 11. } For Christ is the end of law for righteousness to every one who believeth. For Moses writeth, "The man who doeth the righteousness which is from the Law, shall therein have life," But the righteousness which is from faith speaketh on this wise, "Say not in thy heart, Who shall ascend into heaven?" (that is, to bring Christ down from above;) or, "Who shall descend into the abyss?" (that is, to bring Christ up from the dead.) But what saith it? "The word is nigh thee, even in thy mouth, and in thy heart"; (that is, the word of faith, which we preach); that if thou shalt confess with thy mouth the Lord Jesus (a), and shalt believe in thy heart that GOD raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, "Whosoever believeth in him shall not be put to shame"; there being no distinction between Jew and Greek, for the same Lord is Lord of all, being rich unto all who call upon him. For whosoever shall call upon the name of the LORD will be saved.
- Deut. xxx. 12. How then are they to call on him on whom they have not believed? and how are they to believe on him of whom they have not heard? and how are they to hear without a preacher? and how are any to preach unless they be sent? As it is written, "How beautiful are the feet of those who bring glad tidings of good things!" But they did not all obey the gospel. For Isaiah saith, "LORD, who believed our report?" So then belief cometh from hearing, and the hearing through the word of Christ.
- Deut xxx. 14. But I say, Did they not hear? Yea, verily,
- Isa. xxviii. 16. (a) Or Jesus as Lord.
- Joel ii. 32.
- Isa. lii. 7. {  
Neh. viii. 15. }
- Isa. liii. 1.
- Psa. xix. 4.

"Their sound went forth into all the earth,  
And their words unto the ends of the world."

19 But I say, Did not Israel know? Moses first, Deut. xxxii. 21.  
saith,

"I will move you to jealousy  
By those who are no people,  
And by a foolish nation I will provoke you."

20 But Isaiah is very bold, and saith, Isa. lxxv. 1.

"I was found by those who sought me not;  
I was made manifest unto those who asked  
not after me."

21 But concerning Israel he saith,

"All the day long I stretched forth my hands  
To a disobedient and gainsaying people."

11 1 I SAY then, Did God cast off His people? Psa. xciv. 14.

2 God forbid! For I also am an Israelite, of the  
3 seed of Abraham, of the tribe of Benjamin. God  
did not cast off His people whom He foreknew.  
Or know ye not what the Scripture saith of  
Elijah? How he pleadeth with God against  
Israel,

3 "LORD, they have killed Thy prophets; 1 Kings xix. 14.  
They have thrown down Thine altars;  
And I only am left,  
And they seek my life."

4 But what saith the answer of God to him? 1 Kings xix. 18.

"I have reserved to Myself seven thousand  
men who have not bowed the knee to  
Baal."

5 Even so then at this present time also there  
6 has come to be a remnant according to the elec-  
tion of grace. And if it is by grace, then it is no  
longer from works; otherwise grace becometh  
no longer grace.

7 What then? Israel obtained not that for  
which he sought; but the Election obtained it,  
and the rest were hardened. According as it is

8 written, "God gave them the spirit of drowsi- 1 Isa. xxix. 10.  
ness, eyes that they should not see, and ears that 1 Isa. vi. 9.  
they should not hear," until this very day.

9 And David saith,

"Let their table be made a snare, and a trap, Psa. lxxix. 23.  
And a stumbling-block, and a requital unto  
them;

Let their eyes be darkened, that they may 10  
not see,

And ever bow Thou down their back."

I say then, Did they falter that they might 11  
fall?

God forbid! But through their fall salvation  
has come to the Gentiles, to provoke *Israel* to  
emulation. Now if their fall is the enriching of 12  
the world, and their loss the enriching of the  
Gentiles; how much more their fulness! But I 13  
speak to you Gentiles. Yea, so far as I am an  
apostle to the Gentiles, I magnify my office; if 14  
by any means I may provoke to emulation those  
who are my flesh, and may save some of them.  
For if the casting away of them is the reconciling 15  
of the world, what shall be the receiving of them,  
but life from the dead! Now, if the first hand- 16  
ful is hallowed, so is the whole lump; and if the  
root is hallowed, so are the branches. And if 17  
some of the branches were broken off, and thou,  
who wast a wild olive tree, wast grafted in among  
them, and wast made with them a partaker of  
the root of the fatness of the olive tree; boast  
thou not over the branches. But though thou 18  
shouldest boast, it is not thou who bearest the  
root, but the root that beareth thee.

Thou wilt say then, "Branches were broken 19  
off that I might be grafted in."

True; they were broken off by unbelief, and 20  
thou standest by faith. Be not haughty, but  
fear; for if God spared not the natural branches, 21  
neither will He spare thee.

Behold therefore the goodness and the severity 22  
of God; on those who fell, severity; but towards  
thee, God's goodness, if thou continue in His  
goodness; otherwise thou also wilt be cut off.  
And they also, if they abide not in unbelief, will 23  
be grafted in; for God is able to engraft them  
back. For if thou wast cut out of the olive tree 24  
which is wild by nature, and wast grafted, con-  
trary to nature, into a good olive tree, how much  
more will these, the natural branches, be grafted  
into their own olive tree?

For, lest ye should be wise in your own con- 25  
ceits, I would not, brethren, have you ignorant

- of this mystery, that a partial hardening hath befallen Israel, until the fulness of the Gentiles shall have come in. And so all Israel will be saved; as it is written, Isa. lix. 20.
- 26 "There will come out of Sion the Deliverer, He will turn away ungodliness from Jacob;
- 27 "And this is My covenant with them," . . . Jer. xxx. 33.
- 28 "When I shall take away their sins."
- 28 As concerning the gospel, they are aliens (a) for your sakes; but as touching the Election, Col. i. 21.
- 29 they are beloved for the fathers' sakes. For the Deut. x. 15.
- 30 gifts and calling of God He never regrets. For Heb. vii. 21.
- 31 as ye in time past disobeyed GOD, yet have now obtained mercy through their disobedience; even so now, they also have been disobedient, that by the mercy shown to you they also may now
- 32 obtain mercy. For GOD shut up all men under disobedience, that He might have mercy upon all. Gal. iii. 22.
- 33 O the depth of the riches and wisdom and knowledge of GOD! how unsearchable are His judgments, and His ways past finding out! for Isa. xl. 13.
- 34 who knew the mind of the LORD? or who became Job xli. 11.
- 35 His counsellor? or who first gave to Him, that
- 36 recompense should be made to Himself? For from Him and through Him and to Him are all things; to Him be glory for ever. Amen.

- 12 1 I BESEECH you therefore, brethren, by the tender mercies of GOD, that ye present your bodies a living sacrifice, holy, acceptable to GOD, 1 Cor. vi. 15.
- 2 which is your reasonable service. And be not fashioned according to this age; but be ye transformed by the renewing of your mind, that ye may by experience know what is the will of GOD, even what is good and acceptable and perfect. 1 John ii. 15.
- 3 For, through the grace given unto me, I tell every one among you, not to think prouder thoughts than he ought to think; but to give his mind to sober thoughts, according as GOD dealt Rom. xi. 20.
- 4 to each a measure of faith. For as we have many members in one body, and all members
- 5 have not the same office; so we, who are many,

(a) Or enemies.

are one body in Christ, and severally members one of another.

- 1 Pet. iv. 10. But, having gifts differing according to the 6  
 grace given to us; whether prophecy, let us  
 prophesy according to the proportion of our  
 faith; or service, let us give ourselves to serving; 7  
 or he who teacheth, let him give himself to  
 teaching; or he who exhorteth, to exhortation; 8  
 he who giveth, let him do it with simplicity; he  
 who ruleth, with diligence; he who showeth  
 mercy, with cheerfulness. Let love be without 9  
 dissimulation. Abhor that which is evil; cleave  
 to that which is good. Be kindly disposed one 10  
 towards another with brotherly love; in honour  
 preferring one another; in diligence not slothful; 11  
 fervent in spirit; serving the LORD; rejoicing in 12  
 hope; patient in tribulation; persevering in  
 prayer; distributing to the necessities of the 13  
 saints; given to hospitality.
- Bless those who persecute; bless, and curse 14  
 not. Rejoice with those who rejoice; weep 15  
 with those who weep. Be of the same mind one 16  
 with another. Be not haughty, but condescend  
 to men of low estate. Become not wise in your  
 own conceits. Render to no one evil for evil. 17  
 Study to act honourably in the sight of all men.  
 If it be possible, as much as lieth in you, live 18  
 peaceably with all men. Avenge not yourselves, 19  
 beloved, but rather make way for God's wrath,  
 for it is written, "Vengeance is mine; I will re-  
 pay," saith the LORD. But if thine enemy hun- 20  
 ger, feed him; if he thirst, give him drink; for  
 in so doing thou wilt heap coals of fire on his  
 head. Be not thou overcome by evil, but in thy 21  
 goodness overcome his evil.
- LET every soul be in subjection to the au- 1 **13**  
 thorities set over us. For there is no authority  
 except from God; and those which exist have  
 been appointed by God. Whosoever therefore 2  
 resisteth the authority, resisteth the appoint-  
 ment of God; and those who resist will receive  
 to themselves a judgment. For rulers are a 3  
 terror, not to the good work, but to the evil.  
 Wouldst thou then have no fear of the author-

- ity? do that which is good, and thou wilt have  
 4 praise therefrom; for it is the minister of God  
 to thee for good. But if thou do that which is  
 evil, be afraid; for it beareth not the sword in  
 vain; for it is a minister of God, an avenger  
 unto wrath upon him who practiseth evil.
- 5 Wherefore, ye must needs be subject, not only  
 6 for wrath's, but also for conscience' sake. For  
 this cause also ye pay tribute; for they are  
 God's ministers, attending continually to this  
 7 very thing. Render to all their dues; tribute  
 to whom tribute is due; custom to whom cus-  
 tom; reverence to whom reverence; honour to  
 whom honour.
- 8 Owe no one anything, except to love one an-  
 other; for he who loveth his fellow hath fulfilled  
 9 law. For, "Thou shalt not commit adultery,  
 Thou shalt not kill, Thou shalt not steal, Thou  
 shalt not covet," and whatsoever other com-  
 mandment there may be, are summed up in this  
 10 saying, "Thou shalt love thy neighbour as thy-  
 self." Love worketh no ill to its neighbour;  
 therefore love is the fulfilling of law.
- 11 And this, knowing the season, that now it is  
 high time for you to awake out of sleep; for our  
 salvation is nearer than when first we believed.
- 12 The night is far spent, the day is at hand; let us  
 therefore cast off the works of darkness; and let  
 us put on the armour of light. Let us walk be-  
 13 comingly, as in the day; not in revellings and  
 drunkenness, not in debauchery and wantonness,  
 14 not in strife and envying. But put ye on the  
 Lord Jesus Christ, and make not provision for  
 the flesh, for its lusts.
- 14 1 NOW him who is weak in the faith receive ye,  
 but not to doubtful disputations (a).  
 2 One believeth that he may eat all things, an-  
 3 other, who is weak, eateth herbs. Let not him  
 who eateth set at naught him who eateth not;  
 and let not him who eateth not, judge him who  
 4 eateth; for GOD hath received him. Who art

Ecc. viii. 2.

Matt. xxii. 21.

{ Ex. xx. 13.  
 { Deut. v. 19.

Lev. xix. 18.

1 Thess. v. 5.

Phil. iv. 8.

Gal. v. 16.

James iv. 12.

(a) Or not to the deciding of (or passing judgment on)  
 doubts; Or matters of opinion, *lit.* thoughts.



thou that thou judgest the servant of another? to his own master he standeth or falleth. Yea, he shall be held up; for the LORD is able to make him stand.

For one esteemeth one day above another; 5  
 another esteemeth every day alike. Let each 6  
 be fully assured in his own mind. He who re-  
 gardeth the day, regardeth it to the Lord. And  
 he who eateth, eateth to the Lord, for he giveth  
 GOD thanks; and he who eateth not, to the Lord  
 he eateth not, and giveth GOD thanks. For none 7  
 of us liveth to himself, and none dieth to him-  
 self. For whether we live, we live to the Lord; 8  
 and whether we die, we die to the Lord; there-  
 fore whether we live or die, we belong to the  
 Lord. For to this end Christ died and lived, 9  
 that he might exercise lordship over both the  
 dead and the living.

1 Pet. iv. 2.

But why dost thou judge thy brother? or why 10  
 dost thou set at naught thy brother? for we  
 shall all stand at the judgment-seat of GOD. For, 11  
 it is written,

Isa. xlv. 23.

“As I live, saith the LORD,  
 Every knee shall bow to Me,  
 And every tongue shall give praise to GOD.”

So; then, each of us will give account of him- 12  
 self to GOD. Therefore let us not judge each 13  
 other any more; but resolve this rather, that  
 no one put in a brother's way a stumbling-block,  
 or an occasion to fall.

1 Cor. viii. 11.

I know and am persuaded in the Lord Jesus 14  
 that there is nothing unclean of itself; but to  
 him who accounteth anything to be unclean, to 15  
 him it is unclean. For if thy brother suffers  
 hurt by thy food, thou art no longer walking ac-  
 cording to love. Destroy not by thy food him  
 for whom Christ died.

Matt. vi. 33.

Rom. v. 1.

Let not, then, your good be evil spoken of; for 16, 17  
 the kingdom of GOD is not eating and drinking,  
 but righteousness and peace, and joy in the Holy  
 Spirit. For he who in this matter serveth 18  
 Christ is well pleasing to GOD, and approved by  
 men. Therefore we follow after the things which 19  
 make for peace, and things whereby we may  
 edify each other. Destroy not for food's sake 20

- the work of GOD. All things indeed are clean; but it is ill for that man whose eating giveth  
 21 offence. It is good not to eat flesh nor to drink  
 22 wine, nor to do anything whereby thy brother  
 23 stumbleth. The faith which thou hast, have it  
 to thyself before GOD. Happy is he who judgeth  
 not himself in that which he alloweth. And he  
 who doubteth is condemned if he eat, because  
 he eateth not in faith; for whatsoever is not of  
 faith is sin.
- 15 1 But we who are strong ought to bear the in-  
 firmities of the weak, and not to please our-  
 2 selves. Let each of us please his neighbour for  
 3 his good to edification; for Christ also pleased  
 not himself; but, as it is written, "The re-  
 4 proaches of those who reproach Thee have  
 fallen on me." For whatsoever things were  
 written aforetime were written for our learning;  
 that we through patience and the comfort given  
 5 by the Scriptures might have hope. Now the  
 GOD of patience and comfort grant you to be  
 like-minded towards each other according to  
 6 Christ Jesus; that ye may with one mind and  
 one mouth glorify the GOD and Father of our  
 7 Lord Jesus Christ. Wherefore receive ye one  
 another, even as Christ received us to the glory  
 of GOD.
- 8 FOR I say that Christ has become a minister  
 of the Circumcision for the sake of GOD's truth,  
 9 to confirm the promises made to the fathers, and  
 that the Gentiles may glorify GOD for His mercy,  
 as it is written, Psa. xviii. 49.
- "For this cause I will give thanks to Thee  
 Among the Gentiles,  
 And sing praises to Thy name."
- 10 And again he saith, Deut. xxxii. 43.  
 "Rejoice, ye Gentiles, with His People."
- 11 And again, Psa. cxvii. 1.  
 "Praise the LORD, all ye Gentiles;  
 And let all the peoples praise Him."
- 12 And again Isaiah saith, Isa. xi. 10.  
 "There shall be the root of Jesse,  
 And he who ariseth to reign over the Gen-  
 tiles;  
 In him shall the Gentiles hope."

- Rom. xiv. 17. Now, the God of hope fill you with all joy and 13  
peace in believing, that ye may abound in hope,  
through the power of the Holy Spirit.
- Heb. vi. 9. AND I myself also am persuaded concerning 14  
you, my brethren, that ye yourselves are full of  
goodness, filled with all knowledge, able also to  
admonish each other. Nevertheless, I write the 15  
more boldly to you in some degree, as one putting  
you in remembrance, because of the grace given  
Eph. iii. 2. me from God ; that I should be a minister of 16  
Christ Jesus to the Gentiles, and so minister the  
sacred office of the Gospel of God that the offer-  
Isa. lxvi. 20. ing up of the Gentiles may be made acceptable,  
being sanctified by the Holy Spirit.
- I have therefore my own ground for glorying 17  
through Jesus Christ in things pertaining to  
God. For I will not presume to speak of any 18  
things except those which Christ, to bring the  
Gentiles to obedience, wrought through me by  
Gal. ii. 8. word and deed, in the power of signs and won- 19  
ders, in the power of the Holy Spirit; so that  
from Jerusalem, and round about unto Illyricum,  
I have fully preached the gospel of Christ; yet 20  
striving so to preach the gospel, not where  
Christ was already named, that I might not  
Isa. lii 15. build upon another man's foundation, but as it 21  
is written,  
"They to whom no tidings of him came,  
Shall see;  
And they who have heard not,  
Shall understand."
- 1 Thess. ii. 18. And thus I was hindered many times from 22  
coming to you. But now, having no further 23  
opening in these parts, and having had for some  
years a great desire to come to you, whenever I 24  
take my journey into Spain—for I trust to see  
you as I pass, and to be helped by you on my  
way thither, after I have been in some measure  
satisfied with your company.
- Acts xix. 21. But, for the present, I go to Jerusalem to min- 25  
ister to the saints. For it pleased those of 26  
Macedonia and Achaia (a) to make a certain

(a) Or, Greece.

contribution for the poor among the saints in  
 27 Jerusalem. So it pleased them; and they are  
 indebted to them; for if the Gentiles were made  
 partakers of their spiritual things, the Gentiles  
 ought also to minister to them in temporal  
 things. 1 Cor. ix. 11.

28 Therefore when I have performed this, and  
 have secured to them this fruit, I will go on  
 29 through you into Spain. And I am sure that,  
 when I come to you, I shall come in the fulness  
 of the blessing of Christ.

30 Now I beseech you, brethren, by the Lord  
 Jesus Christ, and by the love of the Spirit, that  
 ye strive together with me in your prayers to  
 31 God for me; that I may be delivered from those  
 in Judæa who are unbelievers; and that my  
 ministration which is for Jerusalem may prove  
 32 acceptable to the saints; that I may come to  
 you with joy by the will of GOD, and may to-  
 gether with you be refreshed. Col. iv. 3.

33 Now the GOD of peace be with you all. Amen. 1 Cor. xiv. 33.

## 16

1 I COMMEND to you Phœbe our sister, who is  
 a deaconess of the church which is in Cenchrææ;  
 2 that ye receive her in the Lord, as becometh  
 saints, and that ye help her in whatsoever busi-  
 ness she hath need of you; for she hath been a  
 helper of many, and of myself also. Phil. ii. 29.

3 Salute Prisca and Aquila, my fellow-workers  
 4 in Christ Jesus; for they for my life endangered  
 their own necks; unto whom not only I, but also  
 all the churches of the Gentiles give thanks. 1 Cor. xvi. 19.  
 5 Likewise salute the church which is in their  
 house.

Salute my well-beloved Epænetus, who is the  
 6 firstfruits of Asia unto Christ. Salute Mary,  
 7 for she bestowed much labour on you. Salute  
 Andronicus and Junias, my kinsmen and my  
 fellow-prisoners, for they are distinguished among  
 the apostles, and were in Christ before I was. Gal i. 22.

8, 9 Salute Ampliatus my beloved in the Lord. Sa-  
 lute Urbanus our fellow-worker in Christ, and  
 10 Stachys my beloved. Salute Apelles, approved  
 in Christ. Salute those who are of the house-  
 11 hold of Aristobulus. Salute Herodion my kins-

- man. Salute those who are of the household of Narcissus, who are in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute the beloved Persis, for she laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Salute each other with a holy kiss.
- Eph. i. 4. 12
- 1 Pet. v. 14. 13
- 14
- 15
- 16
- All the churches of Christ salute you.
- Now I beseech you, brethren, mark those who cause divisions and offences contrary to the doctrine which ye learned; and avoid them. For such persons serve not our Lord Christ, but their own belly; and by their smooth and plausible speeches beguile the hearts of the innocent.
- Matt. xviii. 17. 17
- 18
- 19
- Rom. i. 8. 19
- 20
- Rom. xv. 33. 20
- The grace of our Lord Jesus be with you. (24)
- TIMOTHY my fellow-worker, and Lucius and Jason and Sosipater, my kinsmen, salute you. I Tertius, the penman of this letter, salute you in the Lord. Gaius—my host, and of the whole church—saluteth you. Erastus the treasurer of the city and Quartus the brother salute you.
- 1 Cor. i. 14. 21
- Acts xix. 22. 22
- 23
- Eph. iii. 20. 25
- Eph. i. 9. 25
- 26
- Matt. xxviii. 19. 26
- 27
- Jude 25. 27
- Christ, to whom (b) be the glory for ever. Amen.

(a) Or to God, alone wise.

(b) Some MSS. omit "to whom."

# THE FIRST EPISTLE TO THE CORINTHIANS

- 1** **1** **P**AUL, called to be an apostle of Christ Jesus Acts xxvii. 23.  
by the will of God, together with Sosthenes  
**2** our brother, to the church of God which is in Acts xv'ii. 17.  
Corinth, to those who are sanctified in Christ  
Jesus, called to be saints, with all who in every **1** Pet. i. 2.  
place call upon the name of Jesus Christ our  
**3** Lord, who is theirs and ours; grace and peace  
be to you from God our Father and the Lord  
Jesus Christ.
- 4** I THANK GOD always on your behalf, for the Rom. i. 8.  
grace of God which was given you in Christ  
**5** Jesus; that in every thing ye were enriched in  
**6** him, in all utterance and in all knowledge; even  
as the testimony of Christ was confirmed among  
**7** you; so that ye come behind in no gift; waiting  
**8** for the revelation of our Lord Jesus Christ; who Titus ii. 13.  
will also establish you unto the end, unblamable  
**9** in the day of our Lord Jesus Christ. God is  
faithful, by whom ye were called into fellowship  
with His Son Jesus Christ our Lord.
- 10** NOW I beseech you, brethren, by the name of  
our Lord Jesus Christ, that ye all speak the same **2** Cor. xiii. 11.  
thing, and that there be no divisions among you;  
but that ye be perfectly united in the same mind  
and in the same judgment.
- 11** For it hath been declared to me of you, my  
brethren, by those who are of the house of Chloe,  
**12** that there are contentions among you. I mean  
this, that each of you saith, "I am of Paul"; Acts xix. 1.  
"And I, of Apollos"; "And I, of Cephas";  
"And I, of Christ."
- 13** Has Christ been divided? was Paul crucified  
for you? or were ye baptized into the name of  
**14** Paul? I give thanks that I baptized none of  
**15** you but Crispus and Gaius; lest any one should Acts xviii. 8.

say that ye were baptized into my name. Yet 16  
I baptized also the household of Stephanas; I  
know not that I baptized any one else.

1 Cor. ii. 1. For Christ did not send me to baptize, but to 17  
preach the gospel; not with wisdom of words,  
lest the cross of Christ should be made of no  
effect. For the message of the cross is, to 18  
those who are perishing, foolishness; but to us  
who are being saved, it is the power of God. For 19  
it is written,

“ I will destroy the wisdom of the wise,  
And the prudence of the prudent I will re-  
ject.”

Isa. xlii. 25. }  
Isa. xxxiii. 18. }  
Jer. ix. 24. Where is the wise man? where is the scholar? 20  
where is the disputer of this age? hath not God  
shown the wisdom of the world to be foolish? For 21  
since, in the wisdom of God, the world by wisdom  
knew not God, it pleased God by the foolishness  
of the message to save those who believe. For 22  
Jews demand signs, and Greeks seek wisdom;  
but we preach a crucified Christ, to Jews a 23  
stumbling-block, and to Gentiles (a) foolishness;  
but to those who are the called, both Jews and 24  
Greeks, Christ the power of God and the wisdom  
of God. For the foolishness of God is wiser than 25  
men; and the weakness of God is stronger than  
men. For ye see your calling, brethren, how 26  
that not many wise according to the flesh, not  
many mighty, not many noble, are called; but 27  
God chose the foolish things of the world that  
He may bring to shame the wise; and God chose  
the weak things of the world to shame the things  
which are mighty; and the base things of the 28  
world, and the things which are despised, God  
chose, yea, things which are not, that He may  
bring to naught the things which are; that no 29  
flesh should glory in God's presence. But of 30  
Him ye are in Christ Jesus, who is made unto us  
wisdom from God; yea, and righteousness, and  
sanctification, and redemption; that, as it is 31  
written, “He who glorieth, let him glory in the  
LORD.”

AND I, brethren, when I came to you declaring 1 2

(a) Or (in some MSS.) Greeks.

- to you the testimony (a) of God, came not with  
 2 excellency of speech or of wisdom. For I deter-  
 mined not to know any thing among you, except  
 3 Jesus Christ, and him crucified. And I was with Gal. vi. 14.  
 you in weakness, and in fear, and in much trem-  
 4 bling. And my utterance and my preaching  
 were not in persuasive words of wisdom, but in  
 5 demonstration of the Spirit and of power; that  
 your faith might not have its being in the wis-  
 dom of men but in the power of God.
- 6 Howbeit we speak wisdom among those who Phil. iii. 15.  
 are perfect (b); yet not a wisdom of this age,  
 nor of the rulers of this age, who come to naught;  
 7 but we speak a wisdom of GOD in a mystery, the Psa. xxxiii. 10.  
 hidden wisdom, which GOD foreordained before  
 8 the ages, unto our glory; which none of the  
 rulers of this world hath known; for had they  
 known it, they would not have crucified the  
 9 Lord of glory; but, as it is written, Isa. lxiv. 4.  
 "Things which eye saw not, and ear heard  
 not,  
 And which entered not the heart of man,  
 Whatsoever things GOD hath prepared for  
 those who love Him."
- 10 For GOD revealed them to us by the Spirit; for John xvi. 13.  
 the Spirit searcheth all things, yea, the deep  
 11 things of GOD. For what man knoweth the  
 things of a man, except the spirit of man which  
 is within him? even so the things of GOD none  
 12 but the Spirit of GOD knoweth. Now we re-  
 ceived, not the spirit of the world, but the Spirit  
 which is from GOD; that we might know the 1 John v. 20.  
 things which were freely given to us by GOD;  
 13 which things also we speak, not in the words  
 which human wisdom teacheth, but in those  
 which the Spirit teacheth; combining spiritual  
 14 things with spiritual. But the natural man  
 receiveth not the things of the Spirit of GOD, for  
 they are foolishness to him, neither can he know  
 them, because they are spiritually discerned.
- 15 But the spiritual man discerneth all things, yet Pro. xxviii. 5.  
 16 he himself is discerned by no one. For "who Isa. xl. 13.

(a) Or (in some MSS.) mystery.

(b) Or fully grown, i.e. mature Christians (perfect in Christ, Colossians i. 28).



hath known the mind of the Lord, that he may instruct Him?" But we have the mind of Christ.

AND I, brethren, could not speak to you as to spiritual men, but as to men in the flesh, as to babes in Christ. I fed you with milk, not with solid food; for hitherto ye were not able to bear it; neither yet now are ye able; for ye are yet carnal. For whereas there are among you envying and strife, are ye not carnal and walking after the manner of men? For while one saith, "I am of Paul"; and another, "I am of Apollos," are ye not men?

1 Cor. i. 12.

What then is Apollos? and what is Paul? Ministers through whom ye believed, even as the Lord gave to every man? I planted; Apollos watered; but GOD gave the increase. So then neither he who planteth, nor he who watereth, but only GOD who giveth the increase, is of any moment. Now, he who planteth and he who watereth are one; but each will receive his own reward according to his own labour. For we are GOD'S fellow-workers; ye are GOD'S husbandry, GOD'S building. According to the grace of GOD which was given me, as a wise master-builder I laid a foundation; but another buildeth thereon. But let each take heed how he buildeth thereon. For other foundation can no one lay than that which is laid, which is Jesus Christ. Now if any one build upon the foundation, gold, silver, precious stones, wood, hay, stubble, the work of each will be made manifest; for the day will declare it, for it is revealed by fire; and the fire will prove each man's work, of what sort it is. If any one's work which he built thereon shall abide, he will receive a reward. If any one's work be burnt, he will suffer loss; but he himself will be saved; yet so as through fire.

1 Cor. xv. 10.

John xv. 5.  
Psa. lxii. 12.

Isa. xxviii. 16.

Zec. iii. 2.

1 Cor. vi. 19.

Pro. xxvi. 12.

Know ye not that ye are a sanctuary of GOD, and that the Spirit of GOD dwelleth in you? If any one destroyeth the sanctuary of GOD, GOD will destroy him; for the sanctuary of GOD is holy, which sanctuary ye are.

Let no one deceive himself If any one

- among you thinketh himself to be wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness"; and again, "The LORD knoweth the thoughts of the wise, that they are vain."
- 21 Therefore let no one glory in men. For all things are yours; Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.
- 4 1 LET men so account of us as of ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is here required in stewards, that a man be found faithful. But with me it is a very small matter that I should be examined by you or by man's judgment; yea, I examine not my own self. For I am not conscious of anything against myself; yet I am not hereby justified; 5 but he who examineth me is the LORD. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then each will have his praise from God.
- 6 Now, these things, brethren, I in a figure transferred to myself and to Apollos for your sakes; that ye might learn by our case not to go beyond the things which are written, that no one of you be puffed up for the one against the other.
- 7 For who maketh thee to differ? and what hast thou which thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it? Already ye are filled; already ye are become rich; apart from us ye reigned; yea, and I would ye did reign, that we also might reign with you. For I reckon that God set forth us the apostles last of all, as if doomed to death; for we are made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we hunger and thirst, and are
- Job. v. 13.  
Psa. xciv. 11.  
Rom. xiv. 8.  
Luke xii. 42.  
Matt. vii. 1.  
Rom. ii. 16.  
James i. 17.  
Rom. viii. 35.

naked and are buffeted, and have no certain dwelling-place; yea, we toil, working with our own hands; though reviled, we bless; though persecuted, we endure; though defamed, we entreat; we became as the refuse of the world, and as the offscouring of all things, even until now.

I write not these things to shame you, but to admonish you, as my beloved children. For though ye might have ten thousand instructors in Christ, yet ye have not many fathers; for it is I who, in Christ Jesus, begot you through the gospel. Wherefore I beseech you, become imitators of me. For this same cause I sent to you Timothy, who is my beloved and faithful child in the Lord; and he will put you in remembrance of my ways in Christ Jesus, even as I teach everywhere in every church.

Now, some are puffed up as if I were not coming to you. But I will come to you quickly, if the Lord will, and I shall then know, not the speech of those who are puffed up, but the power; for the kingdom of God is not in word, but in power. What would ye? that I come to you with a rod? or in love and in the spirit of meekness?

IT is everywhere reported that there is fornication among you; and such fornication as there is not even among the Gentiles, that one of you hath his father's wife! And ye are puffed up; and did not rather mourn, so that he who did this deed might be put away from among you.

For I verily, being absent in body but present in spirit, have already, concerning him who thus did this deed, decided in the name of the Lord Jesus, as if I were present—ye and my spirit being gathered together in the power of our Lord Jesus—to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For our passover, Christ, also was sacrificed; therefore

let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

- 9 I wrote to you in my epistle (a) that ye should  
 10 not keep company with fornicators; meaning, not so much the fornicators of this world, or its  
 11 covetous men and extortioners, or idolaters, for then ye would have to go out of the world. But, this being so, I wrote to you, not to keep company with any one called a Brother, if he is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one  
 12 not even to eat. For is it my work to judge those who are outside? do not ye judge those  
 13 who are within? But those who are outside, God will judge. Put away from among yourselves that wicked person.

Eph. v. 11.

{ Deut. xvii. 9.  
 Deut. xix. 19.  
 Deut. xxiv. 7.

- 6 1 DARES any one of you, having a matter  
 2 against his fellow, to go to law before the unrighteous, and not before the saints? Or know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge  
 3 the smallest matters? Know ye not that we shall judge angels—to say nothing of matters which  
 4 pertain to this life? If then ye have to judge of matters pertaining to this life, do ye set those to  
 5 judge who are of little esteem in the church? I say this to move you to shame. Is it so, that there is not a wise person among you, not even one, who will be able to decide between his brethren?  
 6 But brother goeth to law with brother, and  
 7 that before unbelievers. Now therefore it is altogether a defect in you that ye go to law one with another. Why do ye not rather suffer wrong? why do ye not rather let yourselves be robbed?  
 8 Nay, ye commit wrong and robbery, and that to your brethren.  
 9 Or know ye not that the unrighteous will not inherit the kingdom of God? Be not deceived; not fornicators, nor idolaters, nor adulterers, nor

Dan. vii. 22.

Pro. xx. 22.

Gal. v. 19.

(a) So that this was not his *first* Epistle to the Corinthians.

effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor 10 revilers, nor extortioners, will inherit the kingdom of GOD. And such were some of you; but 11 ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our GOD.

All things are permitted to me, but all things 12 are not expedient; all things are permitted to me, but I will not be brought under the dominion of any. Foods for the belly, and the belly for 13 foods; but GOD will bring to naught both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And GOD raised the Lord, and will also raise 14 up us through his power. Know ye not that 15 your bodies are members of Christ? shall I then take the members of Christ and make them the members of a harlot? God forbid! What! know 16 ye not that he who cleaveth to a harlot is one body with her? for, "the two," saith GOD, "shall become one flesh." But he who cleaveth 17 to the Lord is one spirit with him. Flee fornication. Every other sinful act which a man doeth 18 is outside the body; but he who committeth fornication sinneth against his own body. Or 19 know ye not that your body is a sanctuary of the Holy Spirit which is in you, which ye have from GOD, and that ye are not your own? For ye 20 were bought with a price; therefore glorify GOD in your body.

NOW, concerning the things whereof ye 1 7 wrote: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render to the wife what is due; and likewise also the wife to the husband. Over her own body not the wife, but the husband hath a right; likewise, also, over his own body not the husband, but the wife hath a right. Deprive ye 2 3 4 5 not one the other, unless it be with consent for a time, that ye may give yourselves unto prayer and be together again, lest because of your lack

1 Thess. iii. 5.

- 6 of self-control Satan tempt you. But I say this  
 7 as a concession, not as a command. But I  
 would that all men were even as I myself am.  
 Yet every one hath his own gift from God, one  
 8 after this manner, and another after that. But  
 I say to unmarried men and to widows, it is  
 9 good for them if they abide even as I. But if 1 Tim. v. 14.  
 they cannot control themselves, let them marry;  
 for it is better to marry than to burn.
- 10 And the married I command (yet not I, but  
 the Lord): Let not the wife separate from her  
 11 husband; but if she has been separated let her  
 remain unmarried, or be reconciled to her hus-  
 band; and let not the husband put away his wife. Mal. ii. 15.
- 12 But to the rest I say (not the Lord): If any  
 brother hath a wife who believeth not, and she  
 is pleased to dwell with him, let him not leave  
 13 her. And a woman who hath a husband who  
 believeth not, if her husband be willing to dwell  
 14 with her, let her not leave him. For the un-  
 believing husband has been sanctified in the  
 wife, and the unbelieving wife has been sancti-  
 fied in the brother; else, were your children  
 15 unclean; but now they are holy. But if the  
 unbeliever would be separated, let him be sepa-  
 rated. A brother or a sister is not under bondage  
 in such cases; but God hath called you in peace. Rom. xii. 18.
- 16 For how knowest thou, O wife, whether thou  
 shalt save thy husband? or how knowest thou,  
 O man, whether thou shalt save thy wife? 1 Pet. iii. 1.
- 17 Only, as the Lord hath imparted to each, as  
 God hath called each, so let him walk. And Acts xv. 1.  
 18 thus I appoint in all the churches. Was any  
 circumcised man called? let him not become un-  
 circumcised. Has any one been called in un-  
 19 circumcision? let him not be circumcised. Nei-  
 ther circumcision nor uncircumcision, but only  
 the keeping of the commandments of God is of  
 20 any moment. Let each abide in the calling John xv. 14.  
 21 wherein he was called. Wast thou called being  
 a bond-servant? let it not be a care to thee; but  
 if thou canst become free, prefer to do so (a).

(a) Or (possibly) even if thou canst become free, prefer thy state.

John viii. 36. For he who, being a servant, is called in the Lord, is the Lord's freedman; likewise he who, being free, is called, is Christ's servant. Ye were bought with a price; become not servants of men. Brethren, let every one abide before God, in that state in which he was called.

1 Tim. i. 12. Now concerning virgins I have no commandment from the Lord; yet I give my judgment, as one who hath obtained mercy from the Lord to be faithful. I consider therefore that this is good because of the present distress; I mean, that it is good for a man to remain as he is. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife; seek not a wife. Heb. xiii. 4. But even if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such will have trouble in the flesh; but I would spare you.

Psa. xxxix. 6. But this I say, brethren, the time has been shortened, that henceforth those who have wives may live as if they had none; and those who weep, as if they wept not; and those who rejoice, as if they rejoiced not; and those who buy, as if they possessed not; and those who use the world, as not using it to the full; for the fashion of this world passeth away.

1 Tim. v. 5. But I would have you keep free from care. He who is unmarried is careful for the things which belong to the Lord, how he may please the Lord; but he who hath married is careful for the things which are of the world, how he may please his wife, and he is divided. 1 Cor. vii. 11. Both the woman who remaineth unmarried and the virgin are careful for the things of the Lord, that they may be holy both in body and in spirit; but she who is married is careful for the things of the world, how she may please her husband. Luke x. 40. And this I say for your own profit; not that I may ensnare you, but with a view to what is becoming, and that ye may attend upon the Lord without distraction.

But if any one considers that he behaves himself unbecomingly towards his virgin, if she is in the flower of her age, and need so requires, let him do what he will, he sinneth not; let her (a)

(a) *Gr.* them.

37 marry. But he who standeth fast in his heart, having no necessity, but hath power over his own will, and hath resolved in his heart that he will keep his virgin unmarried, will do well. So then he who giveth her in marriage doeth well; and he who giveth her not in marriage will do better. 1 Cor. vii. 28.

39 The wife is bound as long as her husband liveth; but if the husband be dead, she is at liberty to marry whom she will; only in the Lord. 2 Cor. vi. 14.

40 But, in my judgment, she is happier if she remain as she is; and I also have, I think, the Spirit of God.

8 1 NOW, concerning things offered to idols, we know that we all have knowledge; knowledge 2 puffeth up, but love edifieth. If any one thinketh that he knoweth any thing, he knoweth it 3 not yet as he ought to know it. But if any one 4 loves God, the same is known by Him. As concerning therefore the eating of those things which are offered to idols, we know that no idol is anything in the world, and that there is no 5 God but one. For though indeed there are that are called gods, whether in heaven or on the earth (as there are gods many and lords many), 6 yet to us there is but one God, the Father, from whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through him. Nah. i. 7.

7 Howbeit there is not in every man that knowledge; but some, from being familiar until now with the idol, eat food as a thing offered to an idol; and their conscience being weak is defiled. Mal. ii. 10.

8 But food will not commend us to God; neither if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest in any way this liberty of yours become a stumbling-

10 block to the weak. For if any one see thee who hath knowledge sitting at table in the idol's temple, will not his conscience, if he is weak, be emboldened to eat those things which are offered 11 to idols? for through thy knowledge the weak one perisheth, the brother for whose sake Christ died. Rom. xiv. 17.

12 But when ye sin so against the brethren, and Matt. xxv. 40.



wound their conscience, weak as it is, ye sin against Christ. Wherefore, if food be a stumbling-block to my brother, I will eat no flesh while the world standeth, lest I make my brother to stumble. 13

- Acts ix. 3. AM I not free? am I not an apostle? have I not seen Jesus our Lord? are ye not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of my apostleship in the Lord. This is my answer to those who question me. Have we not the right to eat and to drink? Have we not the right to take about with us a wife who is a believer? (a) even as the other apostles, and the Lord's brothers, and Cephas? Or have I only and Barnabas not the right to forbear working? Who serveth as a soldier at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or who tendeth a flock, and partaketh not of the milk of the flock? 1 9
- 2 Thess. iii. 8. Say I these things as a man? or saith not the Law the same also? For it is written in the Law of Moses, "Thou shalt not muzzle an ox which treadeth out the corn." Is it for the oxen that God cares? Or saith He it altogether for our sakes? For our sakes, no doubt, it was written; for he who plougheth ought to plough in hope, and he who thresheth to thresh in hope of partaking. 2 3 4 5 6 7
- Deut. xxv. 4. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If in this right over you others partake, why not we still more? Nevertheless we used not this right; but we suffer all things, lest we should hinder the gospel of Christ. Know ye not that those who minister about sacred things eat of the things from the temple? and those who give attendance at the altar are partakers with the altar? Even so the Lord ordained that those who preach the gospel should live by the gospel. 8 9 10 11 12 13 14
- Rom. xv. 27. Nevertheless I have used none of these things; neither have I written these things that it should 15
- Luke x. 7.

(a) *Lit.* sister.

be so done in my case; for it were better for me to die than—but no one shall make my glorying  
 16 void. For though I preach the gospel, I have nothing whereof to glory, since necessity is laid upon me; for, alas for me, if I preach not the  
 17 gospel! For if I do this thing willingly, I have a reward; but if against my will, yet I am en-  
 18 trusted with a stewardship. What is my reward then? Verily, that, while I preach the gospel, I may minister the gospel without charge, so as not to use to the full my right in the gospel. Jer. i. 17.

19 For though I was bound to no man, yet I made myself servant to all, that I might win the more. Rom. i. 14.  
 20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, that I might win those who are under the Law (though not myself under  
 21 it); to those who are without law, as without law, (not being without law as to God, but under law as to Christ,) that I might win those who  
 22 are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save  
 23 some. And I do all things for the gospel's sake, that I may be a fellow-partaker thereof. 1 Cor. vii. 22.

24 Know ye not that those who run in the race-course, all indeed run; but one receiveth the  
 25 prize? So run, that ye may obtain. And every one who contendeth in the games is temperate in all things. Now, they are so, in order to obtain a corruptible crown; but we, an incorruptible. I therefore so run, not as without purpose;  
 26 I so fight, not as one who beats the air; but I keep my body under, and make it my servant; Rom. viii. 13.  
 27 lest by any means, after having preached to others, I should myself prove a castaway (a).

10 1 FOR, brethren, I would not have you ignorant that all our fathers were under the cloud, and all  
 2 passed through the sea, and were all baptized unto } Ex. xiii. 21.  
 3 Moses in the cloud and in the sea, and all ate the } Ex. xiv. 22.  
 4 same spiritual food, and all drank the same } Ex. xvi. 15.  
 } Ex. xvii. 6.

(a) Or be rejected.

spiritual drink; for they drank from a spiritual rock which followed them, and the rock was Christ; yet with the greater number of them God was not well pleased; for they were overthrown in the wilderness. 5

Now, in these things they became figures of us, that we should not lust after evil things, as they also lusted. Be ye not idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play." 6

Nor let us commit fornication; as some of them did—and fell in one day three and twenty thousand. Nor let us try the Lord (a); as some of them tried him—and were destroyed by the serpents. Nor murmur ye; as some of them murmured, and perished by the destroyer. 7 8 9 10

Now, these things happened to them by way of figure, and they are written to admonish us, upon whom the ends of the ages have come. Wherefore let him who thinketh he standeth take heed lest he fall. There hath overtaken you no temptation but such as is common to man; and God is faithful, and will not suffer you to be tempted above that which ye are able to bear; but with the temptation will also make the way of escape, that ye may be able to endure. 11 12 13

Wherefore, my beloved, flee from idolatry. speak as to wise men; judge ye what I say. 14, 15

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we who are many are one bread, one body; for we all partake from that one bread. Consider Israel according to the flesh; have not those who eat the sacrifices communion with the altar? What say I then? that what is offered to idols is anything? or that an idol is anything? Rather I say that the things which they sacrifice, they sacrifice to evil spirits, and not to God; and I would not that ye should have communion with the evil spirits. Ye cannot drink the cup of the Lord and the cup of evil spirits; ye cannot partake at the Lord's 16 17 18 19 20 21

(a) Or (as some ancient authorities have it) Christ.

22 table and at the table of evil spirits. Or would we provoke the Lord to jealousy? are we stronger than he? Deut. xxxii. 21.

23 All things are permitted, but all things are not expedient; all things are permitted, but all things edify not. Let no one seek his own welfare, but each his fellow's. Eat whatsoever is sold in the shambles, asking no questions for 1 Cor. xiii. 5.

26 conscience' sake; for "the earth is the LORD'S, Psa. xxiv. 1.

27 with the fulness thereof." If one of those who believe not invite you, and ye be disposed to go, eat whatever is set before you, asking no question 1 Cor. viii. 10.

28 for conscience' sake. But if any one say to you, "This has been offered in sacrifice," then, for sake of him who showed it and for conscience' 29 sake, eat not of it—I mean not thine own conscience but the other's; for why is my liberty 30 judged by another conscience? If I with thankfulness am a partaker, why am I spoken evil of for that for which I myself give thanks? Rom. xiv. 6.

31 So, whether ye eat or drink, or whatsoever ye do, do all to the glory of God. Give no cause of offence to Jews, or to Greeks, or to the church of God; even as I please all men in all things, not seeking my own profit, but that of the many, that they may be saved. Col. iii. 17.

11 1 Be ye followers of me, even as I also am of Christ. Eph. v. 1.

2 NOW, I praise you, because ye remember me in all things, and hold fast the traditions, even 3 as I delivered them to you. But I would have you know, that the head of every man is Christ; the head of a woman is her husband; and the 4 head of Christ is God. Every man praying or Gen. iii. 16.

5 prophesying, having his head covered, dishonoureth his head. But every woman who prayeth or prophesieth with her head uncovered, dishonoureth her head; for it is even all one as if 6 she were shaven. For if the woman is not covered, let her also be shorn; but if it is a shame Num. v. 18.

7 covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.

Gen. ii. 18. For the man is not from the woman; but the woman 8  
 created for the woman's sake; but the woman 9  
 for the man's. For this cause the woman ought 10  
 to have a veil (a) on her head because of the 11  
 angels. Yet, in the Lord, neither is the woman 12  
 without the man, nor the man without the 13  
 woman. For as the woman is from the man, so 14  
 Rom. xi. 56. also is the man through the woman; but all 15  
 things are from God. Judge ye among your- 16  
 selves, is it becoming that a woman pray to God 17  
 uncovered? doth not even nature itself teach 18  
 you, that if a man hath long hair, it is a shame 19  
 to him; but that if a woman hath long hair, it 20  
 is a glory to her? for her hair is given her for a 21  
 covering. But, if any one thinks fit to be con- 22  
 tentious, we have no such custom, nor have the 23  
 churches of God. 24

NOW in giving you this charge I praise you 17  
 not; for you come together not for the better, 18  
 but for the worse. For, first, I hear that when 19  
 you come together in assembly, there are di- 20  
 visions among you; and in part I believe it. For 21  
 Matt. xviii. 7. there must be heresies also among you, that so 22  
 those who are approved may be made manifest 23  
 among you. 24

So when ye meet together, it is not possible to 20  
 eat the Lord's supper, for, when ye eat, each 21  
 taketh beforehand his own supper; and one is 22  
 hungry, and another is drunken. What? have 23  
 ye not houses in which to eat and to drink? or 24  
 do ye despise the church of God, and put to 25  
 shame those who are in want? What shall I say 26  
 to you? shall I praise you? In this I praise you 27  
 not. 28

For I received of the Lord that which also I 23  
 delivered to you, that the Lord Jesus the same 24  
 night in which he was betrayed took bread; and 25  
 when he had given thanks, he broke it, and said, 26  
 Luke xxii. 19. This is my body, which *is given* for you; do this 27  
 in remembrance of me. Likewise also, when he 28  
 had supped, he took the cup, saying, This cup is 29

(a) *Lit.* authority.

the new covenant in my blood; do this, as often as ye drink *it*, in remembrance of me.

26 For, as often as ye eat this bread and drink the cup, ye show forth the Lord's death till he come.

27 Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, he shall be guilty in respect of the body and the blood of the Lord. Rev. xxii. 20.

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

29 For he who eateth and drinketh, eateth and drinketh a judgment to himself, if he judgeth

30 not rightly of the body. For this cause many are weak and sickly among you, and many sleep.

31 But if we judged rightly of ourselves, we should not be judged. Psa. xxxii. 5.

32 But when we are judged by the Lord, we are chastened, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry for each other. If any one

34 hunger, let him eat at home, lest ye come together unto a judgment. And the rest I will set in order when I come.

12

1 NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that

2 when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye were led. 1 Thess. i. 9.

3 Wherefore I give you to understand, that no one speaking in the Spirit of God saith, "Jesus is accursed"; and that no one can say, "Jesus is the Lord," but in the Holy Spirit.

4 Now, there are diversities of gifts, but there is one same Spirit. Mark ix. 39.

5 And there are diversities of administrations, yet one same Lord. Rom. xii. 6.

6 And there are diversities of workings, but it is the same God who worketh all in all.

7 But the manifestation of the Spirit is given to each to profit withal. Eph. iv. 7.

8 For to one is given through the Spirit a word of wisdom, and to another, a word of knowledge, according to the

9 same Spirit; to some other, in the same Spirit, faith; and to another, in the one Spirit, gifts of

10 healings; and to another, workings of miracles; and to another, prophecy; and to another, discernings of spirits; to some other, divers kinds

- 1 Cor xii 6. of tongues; and to another, interpretation of  
tongues; but the one and the selfsame Spirit 11  
worketh all these things, distributing to each  
severally as He will.
- John i. 16. For as the body is one, and has many mem- 12  
bers, and all the members of the body, being  
many, are one body: so also is Christ. For 13  
in one Spirit we all were baptized into one  
body, whether Jews or Greeks, whether bond  
or free, and were all made to drink of one  
Spirit.
- 1 Cor xii 28. For the body is not one member, but many. 14  
If the foot should say, Because I am not the  
hand, I am not of the body; is it therefore not 15  
of the body? And if the ear should say, Be- 16  
cause I am not the eye, I am not of the body;  
is it therefore not of the body? If the whole 17  
body were an eye, where would be the hearing?  
If the whole body were hearing, where would 18  
be the smelling? But, as it is, God set the mem-  
bers each of them in the body, as He willed. 19  
Moreover, if they were all one member, where  
would be the body? But now there are many 20  
members, yet but one body.
- 1 Cor. xii. 11. But the eye cannot say to the hand, I have no 21  
need of thee; nor again the head to the feet, I  
have no need of you. Nay, much rather, those 22  
members of the body which are thought to be  
the feebler are necessary; and those members 23  
of the body which we think to be less honourable,  
we surround with more abundant honour; and  
our uncomely members receive more abundant  
comeliness; but our comely members have no 24  
such need. But God tempered the body to-  
gether, giving more abundant honour to that part  
which lacked; that there should be no schism in 25  
the body; but that the members should have  
the same care for each other. And if one mem- 26  
ber suffer, all the members suffer with it; if a  
member be honoured, all the members rejoice  
with it.
- Ecc. iv. 9. Now, ye are the body of Christ, and several- 27  
ly members thereof. And God set some in  
the church—first, apostles, secondly prophets, 28  
thirdly teachers; then miracles, then gifts

of healing, helps, governments, diversities of  
 29 tongues. Are all apostles? are all prophets? are  
 30 all teachers? are all workers of miracles? have all  
 gifts of healing? do all speak with tongues? do Acts. ii. 8.  
 31 all interpret? But earnestly seek the greater  
 gifts.

And moreover I show you a most excellent  
 way.

13

1 THOUGH I should speak in the tongues of men 2 Cor. xii. 4.  
 and of angels, yet not have love, I have become 1 Pet. iv. 8.  
 2 sounding brass, or a clanging cymbal. And 1 Cor. xiv. 1.  
 though I should have the gift of prophecy, and  
 be acquainted with all mysteries and all know-  
 ledge; and though I should have all faith so  
 that I could remove mountains, yet not have  
 3 love, I am nothing. And though I should be- Matt. xvii. 20.  
 stow all my goods to feed the poor, and give my Matt. vi. 1.  
 body to be burnt, yet not have love, I am James ii. 14.  
 nothing.

4 Love is long-suffering; love is kind, envieth {Pro. x. 12.  
 not; love vaunteth not itself, is not puffed {James iii. 16.  
 5 up, doth not behave itself unbecomingly, seek- Col. ii. 18.  
 eth not its own, is not easily provoked, im- 1 Cor. x. 24.  
 6 puteth not evil, rejoiceth not in iniquity, Pro. xiv. 17.  
 7 but rejoiceth in the truth, suffereth all things, Rom. i. 32.  
 believeth all things, hopeth all things, endureth  
 all things.

8 Love never faileth; but whether there are  
 prophecies, they will be done away; whether  
 there are tongues, they will cease; whether there  
 9 is knowledge, it will be done away. For we  
 10 know in part, and we prophesy in part. But 1 Cor. viii. 2.  
 when that which is perfect has come, that which  
 11 is in part will be done away. When I was a  
 child, I spoke as a child, I thought as a child, I  
 reasoned as a child; now that I have become a  
 12 man, I have put away childish things. For now 2 Cor. iii. 18.  
 we see, by a mirror, darkly; but then, face to  
 face: now I know in part; but then, even as I  
 was known, I shall know in full. {Jer. i. 5.  
 {Psa. cxxxix. 1.

13 But, even so, these three, faith, hope, love, Heb. x. 35  
 abide; but the greatest of these is love.

14

1 FOLLOW after love, but earnestly seek spiritual 1 Cor. xiii. 2.  
 2 gifts, and especially that ye may prophesy. For  
 he who speaketh in a tongue speaketh not to Acts ii. 4.



men, but to God, for no one understandeth him; yet in spirit he speaketh mysteries. But he who prophesieth speaketh to men unto edification, and comfort, and consolation. He who speaketh in a tongue edifieth himself; but he who prophesieth edifieth the church. I would that ye all spoke in tongues, but I would rather that ye prophesied; and greater is he who prophesieth than he who speaketh in tongues, unless he interpret, so that the church may receive edification.

But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you by revelation, or by knowledge, or by prophesying or doctrine? Even as when things without life give a sound, whether pipe or harp; unless they give a distinction in the notes, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself for the battle? So likewise ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of sounds in the world, and nothing is without sound; therefore if I know not the meaning of the sound, I shall be to him who speaketh a foreigner; and he who speaketh will be a foreigner to me.

Even so, inasmuch as ye are earnestly desirous of spiritual gifts, seek that ye may abound to the edification of the church.

Wherefore let him who speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Since, if thou bless with the spirit, how shall he who fileth the place of the unlearned say the Amen at thy giving of thanks, seeing that he understandeth not what thou sayest? For, verily, thou givest thanks well, but the other is not edified. I thank God I speak in tongues more than ye all;

- 19 yet in the church I would rather speak five words with my understanding, so that I may teach others also, than ten thousand words in a tongue.
- 20 Brethren, be not children in mind; howbeit, in malice, be ye babes, but in understanding be
- 21 grown men! In the Law it is written, "By men of strange tongues, and by the lips of strangers, I will speak to this people; and not even thus will they hearken to me, saith the Lord."
- 22 Wherefore tongues are for a sign, not to those who believe, but to the unbelieving; but prophesying serveth not for the unbelieving, but
- 23 for those who believe. Therefore if the whole church be assembled, and all speak in tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?
- 24 But if all prophesy, and there come in an unbeliever, or one who is unlearned, he is convicted
- 25 by all, he is examined by all; the secrets of his heart are made manifest; and so, falling down on his face he will worship God, and report that of a truth God is among you.
- 26 What then, brethren? when ye come together, each hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation.
- 27 Let all things be done unto edifying. If any one speak in a tongue, let it be by two, or at the most by three; and that in turn; and let one interpret; but if there be no interpreter, let him keep silence in the assembly; and let him speak
- 29 to himself, and to God. Let the prophets speak
- 30 by two or by three, and let the rest discern. If any thing be revealed to another who sitteth by, let the first hold his peace. For ye all can prophesy, one at a time, that all may learn, and
- 32 all may be encouraged. Moreover, the spirits of the prophets are subject to the prophets.
- 33 For God is a God not of confusion, but of peace.
- 34 As in all the churches of the saints, let your women keep silence in the assemblies; for it is not permitted unto them to speak; but let them be in subjection, as also the Law saith. And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in assembly.

Eph. iv. 14.

Isa. xxviii. 11.

Acts ii. 13.

1 Cor. xiv. 6.

1 Cor. xiv. 39.

Gen. iii. 16.

1 Cor. iv. 7.

What! Was it from you that the word of God went forth? or came it to you only? If any one considereth himself to be a prophet, or spiritual, let him recognise the things which I write to you, that they are a commandment of the Lord. But if any one knoweth not, he is not known. Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak in tongues; but let all things be done decently and in order.

1 Cor. xiv. 33.

Isa. liii. 8. }  
Psa. xxii. }  
Psa. xvi. 10.

Acts ix. 17.

Matt. x. 20.

1 Thess. iv. 14.

NOW, brethren, I declare to you the gospel which I preached to you, which also ye received, and wherein ye stand; by which also, if ye hold fast the word I preached to you, ye are being saved, unless ye believed in vain. For I delivered to you first of all, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, and that he was raised on the third day, according to the Scriptures; and that he was seen by Cephas, then by the twelve; afterwards he was seen by more than five hundred brethren at once; of whom the greater part remain to this present time, but some have fallen asleep. Afterwards he was seen by James; then by all the apostles. And last of all he was seen by me also, as by the one born out of due time. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it is I or they, so we preach, and so ye believed.

Now if Christ is preached that he has been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead; then Christ has not been raised; and if Christ has not been raised, then our preaching is vain, and your faith is vain. Yea, and we are found false witnesses as to God; because we testified of God

15

- that he raised Christ, whom he raised not, if it  
 16 be that the dead are not raised. For if the Rom. iv. 25.  
 dead are not raised, then Christ has not been  
 17 raised; and if Christ has not been raised, your  
 18 faith is vain; ye are yet in your sins. Then  
 those also who have fallen asleep in Christ have  
 19 perished. If all that we have is a hope in  
 Christ during this life, we are of all men the most  
 to be pitied. 1 Cor. iv. 13.
- 20 But, as it is, Christ has been raised from the  
 21 dead, the firstfruits of those who sleep. For  
 since by man came death, by man came also Acts xxvi. 23.  
 22 the resurrection of the dead. For as in Adam  
 all die, even so in Christ will all be made alive.
- 23 But each in his own order; Christ the first- 1 Thess. iv. 15.  
 fruits; afterwards those who are Christ's, at  
 24 his coming. Then cometh the end, when he  
 shall deliver up the kingdom to God, even the  
 Father; when he shall have abolished all rule  
 25 and all authority and power; for he must reign  
 until he hath put all enemies under his feet. Psa. cx. 1.
- 26 27 Death, the last enemy, is being abolished. For, Psa. viii. 7.  
 "He put all things under his feet"; but when it  
 saith, "All things are put under him," it is mani-  
 28 fest that He is excepted who put all things under  
 him. And when all things shall be put under  
 him, then shall the Son also himself be put under  
 Him who put all things under him, that GOD 1 Cor. xi. 3.  
 may be all in all.
- 29 Else what shall they do who are baptized on  
 behalf of the dead? If the dead are not raised  
 at all, why then are men baptized for them?  
 30 And why stand we in jeopardy every hour?  
 31 Brethren, by the glorying in you which I have  
 32 in Christ Jesus our Lord, I die daily. If, as men  
 do, I fought with beasts at Ephesus, what doth  
 it profit me? If the dead are not raised, let us  
 33 eat and drink, for to-morrow we die. Be not  
 deceived: "Evil companionships corrupt good  
 34 morals." Awake to righteousness, and sin not; 1 Cor. v. 6  
 for some have no knowledge of GOD; I speak  
 this to move you to shame.
- 35 But some one may say, How are the dead  
 raised? and with what kind of body do they  
 come? Eze. xxxvii. 3.

- Thou foolish one, that which thou sowest is 36  
 not made alive unless it die; and as to that 37  
 which thou sowest, thou sowest not the body  
 which shall be, but bare grain, it may be of  
 wheat or of some other plant; but God giveth 38  
 it a body as He willed, and to each seed a body  
 of its own. All flesh is not the same flesh; but 39  
 there is one flesh of men, another flesh of beasts,  
 another of birds, and another of fishes. There 40  
 are also celestial bodies, and bodies terrestrial;  
 but the glory of the celestial bodies is of one  
 kind, while that of the terrestrial is of another.  
 There is one glory of the sun, and another glory 41  
 of the moon, and another glory of the stars; for  
 one star differeth from another star in glory.  
 Thus also is the resurrection of the dead. It 42  
 is sown in corruption, it is raised in incorruption;  
 it is sown in dishonour, it is raised in glory; it 43  
 is sown in weakness, it is raised in power; it is  
 sown a natural body, it is raised a spiritual body. 44  
 If there is a natural body, there is also a spiritual  
 one. And so it is written, The first man Adam 45  
 "was made a living soul"; the last Adam was  
 made a life-giving spirit. Howbeit, that was 46  
 not first which is spiritual, but that which is  
 natural; afterwards came that which is spiritual.  
 The first man was from the earth, earthy; the 47  
 second man was from heaven. Such as was the 48  
 earthy, such also are they who are earthy; and  
 as is the heavenly, such also are they who are  
 heavenly. And as we have borne the image of 49  
 the earthy, so also let us bear the image of the  
 heavenly.  
 Now this I say, brethren, that flesh and blood 50  
 cannot inherit the kingdom of God; neither doth 51  
 corruption inherit incorruption. Behold, I tell  
 you a mystery; we shall not all sleep, but we all 52  
 shall be changed, in a moment, in the twinkling  
 of an eye, at the last trumpet; for the trumpet  
 will sound, and the dead will be raised incorrupt- 53  
 ible, and we shall be changed. For this corrupt-  
 ible must put on incorruption, and this mortal 54  
 must put on immortality. But when this corrupt-  
 ible shall have put on incorruption, and this  
 mortal shall have put on immortality, then will

be brought to pass the saying which is written, Isa. xxv. 8.  
 "Death is swallowed up into victory."

55 O death, where is thy victory? O death, where Hos. xiii. 14.  
 56 is thy sting? The sting of death is sin; and the  
 57 strength of sin is the law. But thanks be to  
 God, who giveth us the victory through our Lord  
 58 Jesus Christ! Therefore, my beloved brethren,  
 show yourselves stedfast, unmovable, always 2 Pet. iii. 14.  
 abounding in the work of the Lord, forasmuch  
 as ye know that your labour is not in vain in the  
 Lord.

16 1 NOW, concerning the collection for the saints, Gal. ii. 10.  
 as I gave order to the churches of Galatia, even  
 2 so do ye. Upon the first day of the week let  
 each of you lay by, and treasure up, according  
 as he prospereth; that no collections be made  
 3 when I come. And when I am with you, whom- 2 Cor. viii. 19.  
 soever ye shall approve, them I will send with  
 4 letters, to take your gift to Jerusalem. And if  
 it be meet that I also go, they shall go with me.  
 5 But I shall come to you when I have passed 2 Cor. i. 16.  
 through Macedonia; for I intend to pass through  
 6 it. And it may be that I shall abide, or even  
 winter with you, that ye may bring me on my  
 7 journey whithersoever I may go. For I would  
 not see you merely in passing through; for I  
 hope to tarry with you for a while, if the Lord  
 8 permit. But I shall tarry at Ephesus until Pen-  
 9 tecost. For a great and effectual door is opened Rev. iii. 8.  
 to me, and there are many adversaries.  
 10 Now if Timothy come, see that he be among  
 you without fear; for he worketh the work of  
 11 the Lord, as I also do. Therefore let no one  
 despise him; but conduct him forward in peace, 3 John 6.  
 that he may come to me; for I look for him with  
 12 the brethren. As touching our brother Apollos,  
 I urged him greatly to go to you with the  
 brethren, but his desire was not at all to go now;  
 howbeit he will come to you when he hath a  
 convenient time.  
 13 Be wakeful, stand fast in the faith, quit you  
 14 like men, be strong. Let all that ye do be done  
 in love. { 1 Pet. v. 8.  
 2 Thess. ii. 15.  
 1 Cor. xiv. 20  
 Eph. vi. 10.  
 15 Brethren, ye know that the household of

Stephanas is the firstfruits of Achaia, and that they have devoted themselves to minister to the saints; I beseech you that ye submit yourselves 16 to such, and to every one who helpeth in the work and laboureth.

Phil. ii. 30.

I am glad of the coming of Stephanas and Fortunatus and Achaicus; for, that which was lacking on your part, they supplied. For they 17 refreshed my spirit and yours; such, therefore, acknowledge. 18

The churches of Asia salute you. Aquila and Prisca, together with the church which is in their house, salute you heartily in the Lord. All 20 the brethren salute you. Salute ye one another with a holy kiss.

Eph. vi. 24.

THE salutation of me Paul with my own hand. 21 If any one loves not the Lord, let him be Anathema (a). Maranatha (b). The grace of the 23 Lord Jesus be with you. My love be with you 24 all in Christ Jesus.

(a) *Or* Accursed, or devoted to destruction.

(b) *Or* The Lord cometh (or has come), *Or* Come, Lord!

# THE SECOND EPISTLE TO THE CORINTHIANS

- 1 **1** PAUL, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father, and from the Lord Jesus Christ. Tim. i. 1.
- 3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort those who are in any trouble, through the comfort wherewith we ourselves are comforted by God. For, as the sufferings of Christ abound towards us, so our comfort also aboundeth through Christ. Eph. i. 3.
- 6 But whether we are afflicted, it is for your consolation and salvation; or whether we are comforted, it is for your consolation, which worketh in the patient enduring of the same sufferings which we also suffer. And our hope in your behalf is stedfast, knowing, that as ye are partakers of the sufferings, so ye will be also of the consolation. Col. i. 24.
- 8 We would not have you ignorant, brethren, of our trouble which came to pass in Asia, that we were exceedingly pressed, above our strength, insomuch that we despaired even of life; yea, we ourselves had in ourselves the sentence of death, that we might trust not in ourselves but in God who raiseth the dead; who delivered us from so great a death, and will deliver; in whom we trust that He will yet deliver us, ye also working together for us by your supplication, that for the gift obtained for us by many persons, thanks may be given by many on our behalf. Rom. viii. 17.
- 10 who raiseth the dead; who delivered us from so great a death, and will deliver; in whom we trust that He will yet deliver us, ye also working together for us by your supplication, that for the gift obtained for us by many persons, thanks may be given by many on our behalf. Acts xix. 23.
- 12 For our rejoicing is this, the testimony of our conscience, that in holiness and God-given 2 Pet. ii. 8.
- 1 Cor. ii. 4.



sincerity, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly towards you. For we write no other things to you than those which ye read or acknowledge; and I trust ye will acknowledge them even to the end; as also ye acknowledged us in part, that we are your glorying, even as ye also will be ours in the day of our Lord Jesus. 13

Phil. iv. 1. And in this confidence I was minded to come to you before, that ye might have a second benefit and through you to pass into Macedonia; and to come back from Macedonia to you, and by you to be set forward on my way towards Judæa. When therefore I was thus minded, did I show levity? or the things which I purpose, do I purpose according to the flesh, that with me there should be Yea yea, and Nay nay? But as God is faithful, our message to you is not Yea and Nay. For the Son of GOD, Christ Jesus, who was preached among you by us, even by me and Silvanus and Timothy, did not prove to be Yea and Nay; but in him Yea has come to pass. For all the promises of GOD have their Yea in him; wherefore also through him is the Amen, to the glory of God through us. Now He who establisheth us with you in Christ and anointed us, is GOD; who also sealed us, and gave the earnest of the Spirit in our hearts. 14 15 16 17 18 19 20 21 22

2 Cor. x. 2. BUT unto my soul I call God as a witness that, to spare you, I came not again to Corinth. Not that we exercise lordship over your faith, but we are helpers of your joy; for by faith ye stand. But I determined this for myself, that I would not come again to you in sorrow. For if I grieve you, who is there to make me glad, but he who is grieved by me? And I wrote this very thing, lest when I came, I should have sorrow from those on whose account I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you with many tears; not that ye should be grieved, but that ye might know the more abundant love which I have for you. 23 24 1 2 2 3 4

Mark i. 1. 2 Cor. i. 23. 1 Cor. xi. 2.

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Stephanas is the firstfruits of Achaia, and that they have devoted themselves to minister to the saints; I beseech you that ye submit yourselves 16 to such, and to every one who helpeth in the work and laboureth.

Phil. ii. 30.

I am glad of the coming of Stephanas and 17 Fortunatus and Achaicus; for, that which was lacking on your part, they supplied. For they 18 refreshed my spirit and yours; such, therefore, acknowledge.

The churches of Asia salute you. Aquila and 19 Prisca, together with the church which is in their house, salute you heartily in the Lord. All 20 the brethren salute you. Salute ye one another with a holy kiss.

Eph. vi. 24.

THE salutation of me Paul with my own hand. 21 If any one loves not the Lord, let him be Ana- 22 thema (a). Maranatha (b). The grace of the 23 Lord Jesus be with you. My love be with you 24 all in Christ Jesus.

(a) Or Accursed, or devoted to destruction.

(b) Or The Lord cometh (or has come), Or Come, Lord !

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confidence we have through Christ towards God; not that of ourselves we are sufficient to reckon anything as coming from ourselves; but our sufficiency is from God; who also made us efficient ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

Now, if the ministry of death, which was engraven in letters, on stones, came with glory, so that the children of Israel could not stedfastly look upon the face of Moses because of the glory of his countenance (which glory was being done away); how much rather will the ministry of the Spirit be with glory? For if the ministry of condemnation is glorious, much more doth the ministry of righteousness excel in glory. For indeed that which was made glorious hath no glory in this respect, namely, by reason of the glory which exceedeth. For if that which is being done away came with glory, much more that which abideth is encircled with glory.

Having therefore such a hope, we speak with great freedom; not doing as did Moses, who put a veil over his face that the children of Israel might not gaze upon the end of that which was being done away; but their minds were hardened; for until this day there remaineth the same veil at the public reading of the old covenant, as it is not revealed that it is done away in Christ (a). But unto this day, whensoever Moses is read, a veil lieth upon their heart. Nevertheless whensoever it shall turn to the Lord, the veil is taken away.

Now, the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face receiving as on a mirror the glory of the Lord, are being changed into the same image from glory to glory, even as from the Lord the Spirit.

WHEREFORE having this ministry, according as we obtained mercy, we faint not; but have renounced the hidden things of shame, not walking in craftiness, nor corrupting the word

2 Cor. ii. 17.

(a) Or the same veil unlifted; which veil is taken away in Christ.

- of God; but by the manifestation of the truth  
 commending ourselves to every man's con-  
 3 science in the sight of GOD. But if our gospel is John xii. 31.  
 4 veiled, it is veiled in those who are perishing; in  
 whom the god of this age hath blinded the minds  
 of the unbelieving lest the light of the glorious  
 gospel of Christ, who is the image of GOD, should  
 5 shine forth. For we preach not ourselves, but  
 Christ Jesus the Lord, and ourselves as your  
 6 servants for Jesus' sake. For GOD who said, Gen. i. 3.  
 "Out of darkness light shall shine," shone in our  
 hearts, to give us the light of the knowledge of  
 the glory of God in the face of Christ.
- 7 BUT we have this treasure in earthen vessels,  
 that the surpassing greatness of the power may 2 Cor. vii. 5.  
 8 be GOD'S, and not from ourselves. We are  
 pressed on every side, yet not crushed; we are  
 9 perplexed, but not in despair; persecuted, but  
 not forsaken; cast down, but not destroyed;  
 10 always bearing about in the body the dying of Gal. vi. 17.  
 Jesus, that the life also of Jesus may be made  
 11 manifest in our body. For we who are living  
 are continually being delivered unto death for  
 Jesus' sake, that the life also of Jesus may be  
 12 made manifest in our mortal flesh. So then  
 death worketh in us, but life in you.
- 13 But having the same spirit of faith, according Psa. cxvi. 10.  
 as it is written, "I believed, and therefore I  
 spoke,"—we also believe, and therefore speak;  
 14 knowing that He who raised the Lord Jesus will  
 raise us also with Jesus, and will present us, to-  
 15 gether with you. For all things are for your 1 Cor. iii. 21.  
 sakes, that the grace being increased may  
 abound to the glory of GOD, on account of the  
 16 thanksgiving of the many. Wherefore we  
 faint not; but though our outward man is per-  
 17 ishing, yet our inward man is being renewed day Rom. viii. 18.  
 by day. For the light affliction, which is but  
 for a moment, worketh for us a far more exceed-  
 18 ing and eternal weight of glory; since we look  
 not at the things which are seen, but at the  
 things which are not seen; for the things which  
 are seen are only for a while; but the things  
 which are not seen are eternal.



- Job. iv. 10.      **FOR** we know that though our earthly house 1 **5**  
of this tabernacle perish, we have a building  
from GOD, a house not made with hands, eternal 2  
in heaven. For truly in this tabernacle we  
groan, earnestly desiring to be clothed upon 3  
with our habitation which is from heaven; if so 4  
be that being clothed we shall not be found  
naked. For we who are in the tabernacle groan,  
being burdened, for we would be not unclothed  
but clothed upon, that what is mortal may be  
swallowed up by life.
- Now He who wrought us for this self-same 5  
thing is GOD, who gave us the earnest of the 6  
Spirit. Wherefore we are always of good cour-  
age, knowing that while we are at home in the 7  
body we are absent from the Lord; (for we walk 8  
by faith, not by sight;) yea, we are of good  
Rom. viii. 24. courage, and well pleased rather to be absent  
from the body and to be at home with the  
Lord.
- Wherefore also we make it our aim, whether 9  
at home or absent, to be acceptable to him. For 10  
we must all be made manifest before the judg-  
ment-seat of Christ; that each may be requited  
for the things done in the body, according to  
Eph. vi. 8. what he did, whether good or bad.
- Knowing therefore the fear of the Lord, we 11  
Heb. x. 31. persuade men; but we are made manifest to  
God, and I trust are made manifest in your con-  
sciences also. We commend not ourselves again 12  
to you, but give you occasion to glory on our  
behalf, that ye may have something wherewith  
to answer those who glory in appearance, and  
not in heart. For whether we were beside our- 13  
selves, it was for GOD; or whether we are sober-  
minded, it is for you.
- For the love of Christ constraineth us; we 14  
Can. viii. 6. judging thus: One died for all, so that they all  
15  
died; and he died for all, that those who live  
should live no longer unto themselves, but unto  
him who for their sakes died and was raised.  
Wherefore henceforth we know no one according 16  
to the flesh; yea, though we have known Christ  
according to the flesh, yet now we know him so  
Isa. xliii. 18. no longer. Therefore if any one is in Christ, 17

there is a new creation; old things have passed away; behold, they have become new.

- 18 And all things are from GOD, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation; namely, that GOD in Christ was reconciling the world to Himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation.
- 20 Therefore we are ambassadors on Christ's behalf, as if GOD were beseeching you through us; we, on behalf of Christ, entreat you, Become reconciled to God. Him who knew not sin GOD made to be sin on our behalf, that we might become in him the righteousness of GOD.

Job xxxiii. 23.

**6** 1 AND we, working together with him, beseech you that ye receive not the grace of GOD in vain. Isa. xlix. 8.

2 For He saith,

"I heard thee in an acceptable time,  
And in a day of salvation I succoured thee."  
Behold, now is the acceptable time, behold, now is the day of salvation.

- 3 We give offence in nothing, so that the ministry may not be blamed; but in all things we approve ourselves as ministers of GOD, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in purity, in knowledge, in longsuffering, in kindness, in a holy spirit, in love unfeigned, in the word of truth, in the power of GOD, through the weapons of righteousness for the right hand and the left, through glory and dishonour, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and yet alive; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

1 Cor. x. 32.

2 Cor. iv. 2.

John vii. 12.

- 11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not restricted in us, but ye are restricted in your own affections.
- 13 Now, for a recompense in like kind, (I speak as to my children,) be ye also enlarged.
- 14 Be not unequally yoked with unbelievers; for

2 Cor. vii. 3.

Deut. vii. 2.

what fellowship hath righteousness with lawlessness? Or what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath a believer with an unbeliever? and what agreement hath a sanctuary of GOD with idols? for we are a sanctuary of the living GOD; as GOD said, "I will dwell in them, and walk in them; and I will be their GOD, and they shall be My people." Wherefore, "Come out from among them, and be ye separate, (saith the Lord,) and touch not the unclean thing"; and "I will receive you and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty."

Lev. xxvi. 11.

Isa. lii. 11.

Jer. xxxi. 9.

2 Sam. vii. 14.

2 Cor. vi. 17.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and spirit, perfecting holiness in the fear of GOD.

RECEIVE us; we wronged no one, we injured no one, we defrauded no one. I speak not this to condemn you; for I have said before, that ye are in our hearts to die with and to live with. Great is my freedom of speech towards you, great is my glorying in you; I am filled with comfort, I exceedingly abound in joy under all our tribulation. For, when we had gone to Macedonia, our flesh had no ease; we were troubled on every side; without were fightings, within were fears. Nevertheless, GOD, who comforteth those who are cast down, comforted us by the coming of Titus; and not by his coming only, but by the comfort wherewith he was comforted in you, when he told us your earnest longing, your mourning, your fervent mind towards me; so that I rejoiced the more.

2 Cor. vi. 11.

2 Cor. ii. 13.

For, though I grieved you by my letter, I do not regret it; though I did regret it, for I perceive that the letter grieved you, but only for a season. Now I rejoice, not that ye were grieved, but that ye grieved unto repentance; for ye were grieved in a godly manner, so that ye might receive no loss at our hands. For godly sorrow worketh unto salvation a repentance which bringeth no regret; but the sorrow of the world

Jer. xxxi. 9.

- 11 worketh out death. For, behold, this very fact that ye were grieved in a godly manner, what earnestness it wrought in you! yea, what clearing of yourselves! yea, what indignation! Titus iii. 8.  
 12 matter. Wherefore, though I wrote to you, I did it not for the sake of him who did the wrong, nor for the sake of him who suffered the wrong, but that your earnestness in our behalf might be made manifest to yourselves in the sight of God. 2 Cor. ii. 4.
- 13 Therefore we have been comforted; and, besides our own comfort, we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. For if I Rom. xv. 32.  
 14 have gloried in anything to him on your behalf, I have not been shamed; but as we spoke all things to you in truth, even so our glorying before Titus is found to be truth. And his inward affection is more abundantly turned towards you, while he calleth to mind the obedience of you all, how with fear and trembling ye received  
 16 him. I rejoice that in every thing I have confidence in you. 2 Thess. iii. 4.
- 8 1 MOREOVER, brethren, we make known to you the grace of God vouchsafed in the churches  
 2 of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their  
 3 liberality. For I bear testimony that to their power, yea, and beyond their power, they were  
 4 willing of themselves; asking of us with much entreaty the grace, even the fellowship in the  
 5 ministration to the saints. And this they did, not merely as we hoped; but first they gave their  
 6 own selves to the Lord and to us by the will of God; insomuch that we urged Titus, that as he had begun, so he would also complete towards you this grace also. Acts xi. 29.
- 7 But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in our love to you, see that ye abound in 1 Cor. i. 5.

	<p>this grace also. I speak not by way of com- 8          mandment, but to prove, by the earnestness of          others, the sincerity of your love also. For ye 9          know the grace of our Lord Jesus Christ, that          being rich, he for your sakes became poor, that          ye through his poverty might become rich.</p>
1 Cor. vii. 6.	<p>And herein I give an opinion; for this is ex- 10          pedient for you, who were the first to make a          beginning a year ago, not only to do, but also to          will. But also complete now the doing of it; 11          that as there was the readiness to will, so there          may be also the completion out of that which ye          have. For if the readiness is there, it is accept- 12          able according to that which it may have, and          not according to that which it hath not. For 13          I mean not that others be eased, and ye bur-          dened; but by an equality, that now at this 14          time your abundance may meet their want, that          their abundance also may meet your want; that          there may be equality; as it is written, "He who 15          gathered much had nothing over; and he who          gathered little had no lack."</p>
1 Tim. vi. 19.	<p>But thanks be to GOD, who putteth the same 16          earnest care for you into the heart of Titus. For 17          indeed he not only accepted the exhortation; but          being more earnest, of his own accord he de-          parted unto you. And we sent with him the 18          brother whose praise in the gospel is throughout          all the churches; and not only so, but he was 19          also chosen by the churches as our fellow-          traveller for this gift, which is administered by          us to show the glory of the Lord himself, and our          readiness; we taking heed to this, that no one 20          should blame us in the matter of this bounty          which is ministered by us; for we study to act 21          honourably not only in the sight of the Lord,          but also in the sight of men. And we sent with 22          them our brother, whom we have many times          proved diligent in many matters, but now much          more diligent, because of the great confidence          which he hath in you. As to Titus, he is my 23          partner and fellow-helper concerning you; or          as to our brethren, they are the messengers of          the churches, the glory of Christ. Wherefore 24          show ye to them, before the churches, the proof</p>
Luke xxi. 3.	
Ex. xvi. 18.	
2 Cor. viii. 6.	
1 Cor. xvi. 3.	
Rom. xii. 17.	
1 Tim. i. 18.	

of your love, and of our glorying on your behalf. 2 Cor. vii. 14.

- 9 1 FOR concerning the ministering to the saints,  
 2 it is superfluous for me to write to you; for I 2 Cor. viii. 4.  
 know your readiness, as to which I boast of you  
 to the Macedonians, that Achaia was prepared  
 a year ago; and your zeal hath stirred up very  
 3 many. Yet I have sent the brethren, lest our  
 boasting of you in this matter should be in vain;  
 4 that ye may be prepared, as I said ye were; lest  
 haply if any Macedonians go with me, and find  
 you unprepared, we (that we say not, ye) should 2 Cor. viii. 24.  
 5 be put to shame through this confidence. There-  
 fore, I thought it necessary to entreat the  
 brethren that they would go before to you, and  
 make up beforehand your gift which had pre-  
 viously been promised, that the same might be  
 ready, as a matter of bounty, and not of covet-  
 ousness.
- 6 But as to this, he who soweth sparingly will Psal. xli. 1.  
 reap also sparingly; and he who soweth bounti-  
 7 fully will reap also bountifully. Let each do Pro. xxii. 8.  
 according as he hath determined in his heart;  
 not grudgingly, or of necessity; for GOD loveth Deut. xv. 10.  
 8 a cheerful giver. And GOD is able to make  
 every blessing abound to you; that ye, always  
 having all sufficiency in all things, may abound  
 9 to every good work; as it is written, Psal. cxii. 9.  
 "He dispersed abroad;  
 He gave to the needy;  
 His righteousness abideth for ever."
- 10 Now He who supplieth seed for the sower and  
 bread for eating, will supply and multiply your  
 sowing, and will increase the fruits of your  
 11 righteousness; ye being enriched in every thing 2 Cor. i. 11.  
 to all liberality, which worketh out through us  
 12 thanksgiving to GOD; for the administration of  
 this service not only fully supplieth the wants of  
 the saints, but aboundeth also through many  
 13 thanksgivings to GOD; while, through the ex- Matt. v. 16.  
 perience of this ministration, they glorify GOD  
 for the obedience of your confession unto the  
 gospel of Christ, and for the liberality of your  
 14 contribution to them, and to all; and earnestly  
 long after you with supplication for you, on

James i. 17. account of the exceeding grace of GOD which is upon you. Thanks be to GOD for His unspeakable gift. 15

2 Cor. x. 10. NOW I Paul myself exhort you by the meekness and gentleness of Christ, I who, to your face, am lowly among you, but being absent am fearless towards you; yea, I beseech you, that I may not, when present, have to show myself fearless with the confidence wherewith I count to be bold, against some who count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not carnal, but mighty for GOD to the casting down of strongholds; seeing that we cast down imaginations, and every bulwark which is being raised against the knowledge of GOD; and bring every thought into captivity to the obedience of Christ; and are in readiness to avenge all disobedience, when your obedience shall be perfected. 1 10

Rom. viii. 13. Ye look on the things which are before your face. If any one trusts in himself that he is Christ's, let him consider this again with himself, that, as he is Christ's, even so are we. For 2

Eph. vi. 13. though I should boast somewhat more of our authority, which the Lord gave for your edification and not for casting you down; I should not be ashamed; I say this, that I may not seem as it were to terrify you by my letters. For his letters, (it is said,) are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such a one think this, that, such as we are in word, by letters when we are absent, such will we be also in deed when we are present. 3 4 5 6 7 8

2 Cor. vii. 15. For we dare not judge ourselves, or compare ourselves with some who commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not glory of things beyond our measure, but in proportion to the measure of the sphere which GOD allotted to us; a measure to reach even unto you. For we are not stretching ourselves beyond our measure, as 9 10 11 12 13 14

2 Cor. xiii. 2.

2 Cor. iii. 1.

if we reached not unto you; for we advanced as far as to you also in preaching the gospel of  
 15 Christ; not glorying beyond our measure in other men's labours; but having hope that as Rom. xv. 20.  
 your faith increaseth, we shall be enlarged abundantly among you in proportion to our  
 16 sphere, so as to preach the gospel to the regions beyond you, and not to glory of things made  
 17 ready to our hand in another man's sphere. But,  
 18 "let him who glorieth, glory in the Lord." For Jer. ix. 24.  
 not he who commendeth himself is approved, but he whom the Lord commendeth.

11 1 WOULD that ye could bear with me in a little foolishness; but, indeed, ye do bear with me.  
 2 For I am jealous over you with a God-given jealousy; for I espoused you to one husband, Lev. xxi. 13.  
 that I might present you as a pure virgin to  
 3 Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds may be corrupted from the simplicity and purity ye owe to Christ. For if indeed he who cometh preacheth another Jesus Gal. i. 7.  
 whom we preached not; or if ye receive a different spirit, which ye received not; or a different gospel, which ye accepted not, ye may well  
 5 bear with me. For I reckon that I am in no  
 6 way behind those pre-eminent apostles. Though I am mean in speech, yet I am not in knowledge; 1 Cor. i. 17.  
 but in all things we manifested it towards you among all men.  
 7 Or did I commit an offence in abasing myself that ye may be exalted, in that I preached to  
 8 you the gospel of GOD without charge? I robbed other churches, taking wages from them to do  
 9 you service. And when I was present with you, and was in want, I was burdensome to no one; for that which was wanting to me, the brethren Acts xviii. 3.  
 when they came from Macedonia supplied; and in all things I kept and will keep myself from  
 10 being burdensome to you. As the truth of Christ is in me, this boasting shall not be cut off  
 11 from me in the regions of Achaia. Wherefore?  
 12 because I love you not? God knoweth. But whatever I do and will do, it is that I may cut



	off the occasion from those who desire an occasion; that they, in what they boast, may be found even as we. For such are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no wonder; for Satan fashions himself into an angel of light; therefore it is no great thing if his ministers also fashion themselves into ministers of righteousness; whose end will be according to their works.	13
Gal. ii. 4.		14
		15
2 Cor. xii. 6.	I say again, let no one think me a fool; but if ye do, yet bear with me as with a fool, that I too may boast myself a little. That which I speak, I speak it not according to the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many boast according to the flesh, I also will boast. For ye bear with fools gladly, seeing that ye yourselves are wise. Ye bear with it, if a man brings you into bondage, if he devours you, if he seizes you, if he exalts himself, if he smites you on the face.	16
Phil. iii. 3.		17
		18
		19
		20
	I speak by way of reproach, as if we had been weak. Howbeit whereinsoever any one is bold (I speak foolishly,) I also am bold. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I am more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. From the Jews five times I received forty stripes save one; thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep; in journeyings often, in perils from rivers, in perils from robbers, in perils from my countrymen, in perils from Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in toil and labour, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which I pass by (a), there is the daily pressure upon me, my anxiety for all the churches. Who is weak, and I am not weak? who stumbleth, and I burn not?	21
1 Cor. xv. 10.		22
Acts ix. 16.		23
Deut. xxv. 3.		24
Acts xvi. 22. }		25
Acts xiv. 19. }		26
Acts xiv. 5.		27
Acts xx. 31. }		28
1 Cor. iv. 11. }		29
1 Cor. ix. 22.		

(a) Or which are without.

- 30 If I must needs glory, I will glory of the things 2 Cor. xii. 5.  
 31 which concern my infirmity. The God and Gal. i. 3.  
 Father of the Lord Jesus, He who is blessed for  
 ever, knoweth that I lie not.  
 32 In Damascus the governor under Aretas the Acts ix. 24.  
 king kept the city of the Damascenes guarded,  
 33 to take me; and through a window I was let Josh. ii. 15.  
 down in a basket by the wall, and escaped his  
 hands.

- 12 1 I MUST glory. It is not indeed expedient,  
 yet I will come to visions and revelations from  
 2 the Lord. I know a man in Christ, such a one  
 as, more than fourteen years ago, (whether in  
 the body, I know not, or whether out of the  
 body, I know not, God knoweth,) was caught up  
 3 to the third heaven. And I know such a one,  
 (whether in the body, or out of the body, I  
 4 know not, God knoweth,) that he was caught  
 up into Paradise, and heard unspeakable words, Luke xxiii. 43.  
 5 which it is not lawful for a man to utter. Of  
 such a one I will glory; but of myself I will not  
 6 glory, except in my infirmities. For even if I  
 should desire to glory, I should not be a fool,  
 for I should speak the truth; but now, lest any  
 one should think of me above that which he  
 seeth me to be, or that which he heareth from  
 me, and by reason of the exceeding greatness of  
 the revelations, I forbear.  
 7 Wherefore, lest I should be exalted above  
 measure, there was given to me a thorn for the Eze. xxviii. 24.  
 flesh, (a messenger of Satan,) to buffet me, lest  
 8 I should be exalted above measure. Concern-  
 ing this thing I besought the Lord thrice, that  
 9 it might depart from me. And he hath said to  
 me, "My grace is sufficient for thee; for strength  
 is made perfect in weakness." Most gladly  
 therefore I will rather glory in my infirmities,  
 that the strength of Christ may rest upon me.  
 10 Therefore for Christ's sake I take pleasure in in- 1 Pet. iv. 14.  
 firmities, in reproaches, in necessities, in perse-  
 cutions and distresses; for whenever I am weak,  
 then I am strong.  
 11 I have become a fool; ye compelled me to it;  
 for I ought to have been commended by you,

2 Cor. xi. 5. for in nothing was I behind the very chief  
apostles, though I am nothing. Truly the signs 12  
of an apostle were wrought among you in all  
patience, by signs, and wonders, and mighty  
2 Cor. xi. 9. works. For, what was it wherein ye were made 13  
inferior to the other churches, unless it was that  
I myself was not burdensome to you? Forgive  
me this wrong!

Lo, this third time I am ready to come to you; 14  
and I will not be burdensome, for I seek not  
yours, but you; for the children ought not to  
lay up for the parents, but the parents for the  
children. And I will most gladly spend, and be 15  
wholly spent, for your souls. If I love you  
more abundantly, am I loved the less?

But be it so, that I myself burdened you not; 16  
nevertheless being crafty, I caught you with guile.  
Did I make a gain of you by any one of those 17  
2 Cor. viii. 6. whom I have sent to you? I exhorted Titus, 18  
and with him I sent the brother. Did Titus  
make a gain of you? walked we not in the same  
spirit? yea, in the same steps?

All this time ye are thinking that we are 19  
excusing ourselves to you. We speak before  
God in Christ, but all things, dearly beloved,  
are for your edifying. For I fear that, when I 20  
2 Cor. xiii. 2. come, I shall not find you such as I would, and  
that I shall be found by you such as ye would  
not; that there will be strife, envying, wraths,  
intrigues, slanderings, whisperings, conceits,  
tumults; and that, when I come, my God will 21  
2 Cor. ii. 1. humble me again before you, and that I may  
have to bewail many of those who have sinned  
1 Cor. v. 1. already and have not repented of the unclean-  
ness and fornication and lasciviousness which  
they committed.

THIS is the third time I am coming to you. 1 13  
Deut. xix. 13. In the mouth of two or three witnesses every  
word shall be established. I have forewarned, 2  
and, as when I was present the second time, so  
in my absence I now forewarn those who hereto-  
fore have sinned, and all others, that if I come 3  
1 Cor. ix. 2. again, I will not spare, since ye seek a proof of  
Christ's speaking by me; for he is not weak

- 4 towards you, but is powerful among you. For he was even crucified through weakness, yet he liveth through the power of God. For we also are weak in him, yet we shall live with him through the power of God towards you.
- 5 Try yourselves whether ye are in the faith; 1 Cor. xi. 28.  
 prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye are reprobate. But I trust that
- 6 ye will know that we are not reprobate. Now we pray to God that ye do no evil; not that we would appear approved, but that ye may do that which is honourable, though we be as if reprobate. For we can do nothing against the truth, Pro. xxi. 30.  
 8 but for the truth. For we rejoice whenever we are weak, and ye are strong; and for this we
- 9 pray, even your perfecting. Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord gave me for building up, and not for casting down.
- 10
- 11 FINALLY, brethren, farewell. Be perfected, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Rom. xii. 16.
- 12, 13 Greet one another with a holy kiss. All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Rom. xvi. 24.

# THE EPISTLE TO THE GALATIANS

Acts ix. 6.

**PAUL**, an apostle (not from men, neither 1 1  
through man, but through Jesus Christ  
and God the Father who raised him from the  
dead), and all the brethren who are with me, 2  
to the churches of Galatia:—

John x. 17.

Grace be to you and peace from God our 3  
Father; and from the Lord Jesus Christ, who 4  
gave himself for our sins, that he might deliver  
us from this present evil age, according to the  
will of our God and Father; to whom be glory 5  
for ever. Amen.

2 Cor. xi. 4.

I marvel that ye are so soon falling away from 6  
Him who called you in the grace of Christ, falling  
away unto a different gospel—which is no new 7  
gospel; only there are some who trouble you and  
would pervert the gospel of Christ. But if even 8  
we, or an angel from heaven, should preach to  
you any other gospel than that which we  
preached to you, let such be accursed. As we 9  
have said before, so I say now again, If any one  
preach to you any other gospel than that which  
ye received, let him be accursed. For am I now 10  
conciliating men, or God? or do I seek to please  
men? If I were still pleasing men, I should not  
be the servant of Christ.

Deut. iv. 2.

For I make known to you, brethren, that the 11  
gospel which was preached by me is not accord-  
ing to man. For neither did I receive it from 12  
man, nor was I taught it, except by revelation  
from Jesus Christ. For ye have heard of my 13  
manner of life in time past in the Jews' re-  
ligion (a), how that beyond measure I perse-  
cuted the church of God, and made havoc of it;  
and advanced in the Jews' religion (a) above 14

Eph. iii. 3.

(a) *Gr.* Judaism.

- many of my own age in my own nation, being more exceedingly zealous for the traditions of  
 15 my fathers. But when He—who, from my mother's womb, set me apart and called me by  
 16 His grace—was pleased to reveal His Son in me that I might preach him among the Gentiles,  
 immediately I consulted not with flesh and  
 17 blood; neither went I up to Jerusalem to those who were apostles before me; but I went away  
 into Arabia, and afterwards returned to Damas-  
 18 cus. Then after three years I went up to Jerusalem to visit Cephas (a); and I abode with him  
 19 fifteen days. But I saw no other of the apostles,  
 20 but only James, the Lord's brother. Now, of the things which I write to you, behold, before  
 21 GOD I lie not. Afterwards I went into the regions of Syria and Cilicia; and was unknown by  
 face to the churches of Judæa which are in  
 23 Christ; they had heard only, that "he who persecuted us in times past now preacheth the faith  
 24 of which once he made havoc." And they glorified GOD in me.
- 2 1 Then, after fourteen years, I again went up to Jerusalem, with Barnabas, taking Titus also  
 2 with me. And I went up by revelation, and communicated to them the gospel which I  
 preach among the Gentiles; but privately, to those who were of repute, lest by any means I  
 3 should run or had run in vain. But not even Titus who was with me, though a Greek, was  
 4 compelled to be circumcised; and this because of the false brethren privily brought in; for they  
 came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us  
 5 into bondage. But to them—that the truth of the gospel might continue with you—we, even  
 6 for an hour, yielded not submission. But from those who were counted to be somewhat, (whatsoever they were, it maketh no difference to me; GOD accepteth no man's person;—I say that  
 those who were so counted imparted nothing to me; but on the contrary, when they saw that  
 7 the gospel of the Uncircumcision was committed to me, as that of the Circumcision was to Peter;

Acts xxii. 3.

2 Cor. iv. 6.

Acts ix. 26.

Acts ix. 30.

Acts xv. 2.

Phil. ii. 16.

Acts xv. 1.

Deut. x. 17.

(a) *i.e.* Peter.

- Matt. xvi. 18. (for he who wrought effectually for Peter to the apostleship of the Circumcision, the same wrought also for me towards the Gentiles); and when James, Cephas, and John, who were counted as pillars, perceived the grace bestowed upon me, they gave to me and Barnabas the right hands of fellowship, that we might go to the Gentiles, and they to the Circumcision. Only they desired that we should remember the poor; which very thing I also was zealous to do. 8 9
- Acts xi. 30. But when Cephas came to Antioch, I withstood him to his face, because he was self-condemned. For until certain persons came from James, he used to eat with the Gentiles; but when they had come, he began to withdraw and to separate himself, fearing those who were of the Circumcision. And the rest of the Jews likewise dissembled with him, insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said to Cephas before them all, If thou, who art a Jew, livest as the Gentiles live and not as the Jews do, how is it that thou compellest the Gentiles to live as do the Jews? We who are by nature Jews, and not sinners from among the Gentiles—yet knowing that a man is not justified by works of law but only through faith in Christ Jesus—even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; for by works of law no flesh will be justified. But if, while seeking to be justified in Christ, we ourselves also were found sinners, is therefore Christ a minister of sin? God forbid. For if I build up again the things which I pulled down, I prove myself a transgressor. For I through law died unto law, that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, faith in the Son of God, in him who loved me and gave himself up for me. I do not make void the grace of God; for if righteousness comes through law, then Christ died in vain. 10 11 12 13 14 15 16 17 18 19 20 21
- Acts xi. 3. Gal. ii. 5. Psa cxliii. 2. 1 John iii. 9. 1 Thess. v. 10.

- 3 1 O THOUGHTLESS (a) Galatians, who bewitched you, you before whose eyes Jesus Christ was shewn forth as crucified? Matt. vii. 26.
- 2 This only I would learn from you, Received ye the spirit by works of law? Or by the hearing of faith? Are ye so thoughtless? Having begun in the Spirit, do ye now finish in the flesh?
- 3 4 Did ye suffer so many things in vain?—if it be indeed in vain. He therefore who ministereth to you the Spirit, and doeth mighty works among you,—is it by works of law, or by the hearing of faith? Even as “Abraham believed God, and it was reckoned unto him as righteousness.” Ye perceive, therefore, that those who take their stand upon faith, the same are children of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, “In thee shall all the nations be blessed.” So then those who take their stand upon faith are blessed with faithful Abraham. Gal. iv. 9.
- 8 9 “In thee shall all the nations be blessed.” So then those who take their stand upon faith are blessed with faithful Abraham. Gen. xv. 6.
- 10 10 For as many as take their stand upon works of law are under a curse; for it is written, “Cursed is every one who continueth not in all things which are written in the book of the Law, to do them.” And that no one is justified by the Law in the sight of God, is evident; for, Deut. xxvii. 26.
- 11 11 “The righteous shall live by faith.” Now the Law takes not its stand upon faith; but, “He who doeth them shall live in them.” Christ redeemed us from the curse of the Law, having become a curse for us; (for it is written, “Cursed is every one who is hanged on a tree”;) that the blessing on Abraham may in Jesus Christ come on the Gentiles; that we, through faith, may receive the promise of the Spirit. { Hab. ii. 4.  
Rom. i. 17.  
Heb. viii. 38.
- 12 12 Brethren, I speak after the manner of men: Though it be but a man’s covenant, yet if it be confirmed, no one annulleth it, or addeth new conditions. Now, to Abraham and his seed were the promises spoken. He saith not, “And to seeds,” as of many; but “And to thy seed,” as of one, which is Christ. And this I say: A cove- Lev. xviii. 5.  
Deut. xxi. 23.
- 13 13 one, which is Christ. And this I say: A cove- Gen. xxii. 18.
- 14 14 one, which is Christ. And this I say: A cove- Ex. xii. 40.

(a) Or senseless.



nant which was confirmed before by GOD, the Law, which came four hundred and thirty years after, doth not annul, to make the promise of no effect. For, if the inheritance comes by law, it is no longer by promise; but GOD hath granted it to Abraham through a promise. 18

WHAT then is the Law? 19

Acts vii. 53.

It was added because of transgressions, till the seed to whom the promise was made should come; and it was administered through angels by the hand of a mediator. But, for one, a mediator is not needed; now, GOD is but one. 20

Deut. vi. 4.

Is the Law then against the promises of GOD? 21

Rom. iii. 9.

GOD forbid; for, if there had been a law given which could impart life, verily righteousness would have been by the Law. But the Scripture shut up all things under sin, that the promise, by faith in Jesus Christ, might be given to those who believe. But before faith came, we were kept in ward under the Law, shut up unto the faith which was afterwards to be revealed. 22

John i. 12.

So that the Law has been our tutor unto Christ. that we may be justified by faith. But faith having come, we are no longer under the tutor. 23

Col. iii. 11.

For in Christ Jesus ye all are sons of GOD through your faith; for as many of you as were baptized into Christ, did put on Christ. There can be 24

Gal. iii. 7.

neither Jew nor Greek, neither bond nor free, neither male nor female; for ye all are one in Christ Jesus. And if ye are Christ's, then ye are Abraham's seed, heirs according to the promise. 25

Rom. viii. 15.

BUT I say that the heir, as long as he is a child, differeth in nothing from a servant, though he is master over all; but is under governors and stewards until the time appointed by his father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time had come, GOD sent forth His Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons. And inasmuch as ye are sons, GOD sent forth into our hearts the Spirit of His Son, crying, Abba, Father. Wherefore thou art no 26 27 28 29 1 4 2 3 4 5 6 7

longer a servant, but a son; and if a son, then an heir through God.

8 NOW, at that time, when ye knew not God, ye served those who by nature are not gods.

9 But now, that ye know God, or rather, are known by God, how is it ye are turning back to the weak and beggarly elements whereunto ye  
10 desire to be again in bondage? Ye are observ-  
11 ing days and months, and seasons and years. I fear for you, lest by any means I have bestowed labour upon you in vain.

12 Brethren, I beseech you, become as I am; for I became as ye are. Ye did not injure me at all.

13 But ye know that the first time I preached the gospel to you because of an infirmity of the  
14 flesh. And that which was a trial to you in my  
15 flesh ye despised not, nor rejected; but ye re-  
16 ceived me as an angel of God, yea, even as  
17 Christ Jesus. Where then is your congratula-  
18 tion? for I bear you record that, if it had been  
19 possible, ye would have plucked out your eyes  
20 and given them to me. So then have I become  
21 your enemy, because I tell you the truth? They  
22 zealously seek you, but not honourably; yea,  
23 they would exclude you, that ye might seek  
24 them. But in a good cause, it is good to be  
25 zealously sought always, and not only when I  
26 am present with you, my children, with whom  
27 I travail in birth again until Christ be formed in  
28 you. But I could have wished to be present  
29 with you now, and to change my tone; for I am  
30 perplexed about you.

1 Cor. ii. 3.

Acts xvi. 6.

2 Sam. xix. 27.

Rom. x. 2.

21 TELL me, ye who would be under the Law,  
22 do ye not hear the Law? For it is written that  
23 Abraham had two sons, the one by the bond-  
24 woman, the other by the freewoman. But the  
25 son by the bondwoman was born according to  
26 the flesh; the son by the freewoman was born  
27 by virtue of the promise. And these things may  
28 be read as an allegory: For, the women are two  
29 covenants—one from mount Sinai, bearing  
30 children unto bondage; this is Hagar; now  
31 Hagar stands for mount Sinai in Arabia, and

Gen. xxi. 2.  
Gen. xxi. 9.  
Gen. xvi. 15.

- answers to the Jerusalem which now is, for she  
 Heb. xii. 22. is in bondage with her children. But the Jeru- 26  
 salem which is above is free, and she is our  
 Isa. liv. 1. mother. For it is written, 27  
 "Rejoice, thou barren, who bearest not;  
 Break forth and cry, thou who travailest not;  
 For the desolate hath many more children  
 Than she who hath a husband."  
 Gal. iii. 29. Now ye, brethren, according to the manner 28  
 of Isaac, are children of promise. But, as at 29  
 that time he who was born according to the  
 flesh persecuted him who was born according  
 to the Spirit, even so it is now. But what saith 30  
 Gen. xxi. 10. the Scripture? "Cast out the bondwoman and  
 her son; for the son of the bondwoman shall not  
 be heir with the son of the freewoman." So 31  
 then, brethren, we are children not of a bond-  
 woman, but of the free.  
 Eph. vi. 14. CHRIST set us free, unto freedom; stand fast, 1 5  
 therefore, and submit not yourselves again to a  
 yoke of bondage.  
 BEHOLD, I Paul say to you, that if ye be 2  
 circumcised, Christ will profit you nothing. For 3  
 I testify again to every man who receives cir- 3  
 cumcision, that he is a debtor to do the whole  
 Rom. ix. 31. Law. All ye who seek your justification in the 4  
 Law, are parted from Christ; ye have fallen  
 from grace. For we by the Spirit, from faith, 5  
 are awaiting the hope of righteousness. For in 6  
 Christ Jesus neither circumcision nor uncircum-  
 cision, but only faith working through love, is  
 of any avail.  
 Ye were running well; who hindered you 7  
 from obeying the truth? This persuasion cometh 8  
 Matt. xiii. 33. not from him who calleth you. A little leaven 9  
 leaveneth the whole lump. I have confidence 10  
 towards you in the Lord, that ye will not be other-  
 wise minded; but he who troubleth you will  
 have to bear his judgment, whoever he may be.  
 Gal. vi. 12. And I, brethren, why am I still persecuted, if I 11  
 am still preaching circumcision? In that case,  
 the cross, their stumbling-stone, has been done  
 away. I would that those who unsettle you 12  
 would even cut themselves off.

13 For, brethren, ye were called unto liberty;  
 14 only use not this liberty for an occasion to the  
 15 flesh, but serve each other through love. For  
 all the Law is fulfilled in one sentence, even in  
 this: "Thou shalt love thy neighbour as thy-  
 self." But if ye bite and devour each other,  
 take heed that ye be not consumed one of an-  
 other. Lev. xix. 18.

16 THIS I say then: Walk by the Spirit (a), and  
 17 ye will not fulfil the lust of the flesh. For the  
 flesh eagerly opposes the Spirit, and the Spirit  
 the flesh; for these are hostile to each other,  
 that ye may not do the things which ye would. Rom. vii. 21.

18 But if ye are led by the Spirit, ye are not under  
 19 the Law. Now, the works of the flesh are mani-  
 20 fest; and they are these: Fornication, unclean-  
 ness, lasciviousness, idolatry, witchcraft, ha-  
 treds, variance, emulation, wraths, factions,  
 21 seditions, heresies, envyings, drunkenness, revel-  
 lings, and the like; as to which I forewarn you,  
 as I have already forewarned you, that those  
 who practise such things will not inherit the  
 22 kingdom of God. But the fruit of the Spirit is Matt. xv. 19.

love, joy, peace, longsuffering, kindness, good-  
 23 ness, faithfulness, meekness, self-control; not to  
 24 restrain such things does law exist. And those  
 who are of Christ Jesus have crucified the flesh  
 25 with its passions and lusts. If we live by the  
 Spirit, let us also walk by the Spirit. Let us  
 not become vainglorious, provoking each other,  
 envying each other. Eph. v. 9.

26 Spirit, let us also walk by the Spirit. Let us  
 not become vainglorious, provoking each other,  
 envying each other. Rom. viii. 4.

**6** 1 BRETHREN, even if a man be overtaken in  
 any transgression, such a one, ye who are spirit-  
 ual, in a spirit of meekness restore, considering  
 2 thyself, lest thou also be tempted. Bear ye one  
 another's burdens, and so ye will fulfil the law  
 of Christ. Rom. xv. 1.

3 For if any one, when he is nothing, thinks him-  
 self to be something, he is deceiving himself.  
 4 But let every one test his own work, and then  
 he will have his own ground for boasting, looking

(a) Or spiritually.

- Prov. xiv. 14. to himself only and not to his neighbour. For 5  
every one will have his own load to bear.
- Let him who is taught in the word communi- 6  
cate in all good things unto him who teacheth.  
Be not deceived; GOD is not mocked; for, 7  
whatsoever a man soweth that will he also reap.
- Job iv. 8. For he who soweth to his flesh, will of the flesh 8  
reap corruption; but he who soweth to the  
Spirit will of the Spirit reap life everlasting.  
And let us not be weary in well doing; for in due 9  
season we shall reap, if we faint not. Therefore, 10
- Ecc. ix. 10. as we may have opportunity, let us do good to 10  
all, but especially to those who are of the house-  
hold of faith.
- 2 Cor. xii. 7. SEE in what large characters I have written 11  
Phil. iii. 3. to you with my own hand. As many as desire 12  
to make a fair show in the flesh, would compel  
you to be circumcised, but it is only lest ye  
should suffer persecution for the cross of Christ.  
For even those who receive circumcision do not 13  
keep the Law; but they desire to have you cir-  
cumcised that they may glory in your flesh.
- Gal. ii. 20. But GOD forbid that I should glory, save in the 14  
cross of our Lord Jesus Christ, by whom the  
world has been crucified to me, while I am  
crucified to the world. For neither circum- 15  
cision nor uncircumcision, but only a new crea-  
tion, is of any moment. And as many as walk 16  
by this rule, peace and mercy be on them, even  
upon the Israel of GOD.
- 2 Cor. v. 17. Henceforth let no one trouble me; for I bear 17  
in my body the marks of Jesus.
- Psa. cxxv. 5. Brethren, the grace of our Lord Jesus Christ be 18  
2 Tim. iv. 22. with your spirit. Amen.

## THE EPISTLE TO THE EPHESIANS

- 1 **PAUL**, an apostle of Christ Jesus by the will  
of God, to the saints who are in Ephesus (a) Rom. i. 7.  
2 and are faithful in Christ Jesus. Grace and  
peace be to you from God our Father and the  
Lord Jesus Christ.
- 3 BLESSED be the GOD and Father of our Lord  
Jesus Christ; He who blessed us with all spiritual  
4 blessings in the heavenly places in Christ; ac-  
cording as He chose us in him before the founda-  
tion of the world, that we should be holy and Luke i. 75.  
5 without spot in his sight; having predestined us  
in love to adoption as sons through Jesus Christ  
6 to Himself, according to the good pleasure of 1 Pet. ii. 9.  
His will, to the praise of the glory of His grace,  
which He bestowed graciously on us in the Be-  
7 loved; in whom we have our redemption through  
his blood, even the forgiveness of sins, accord-  
8 ing to the riches of GOD's grace; wherein He  
abounded towards us in all wisdom and pru-  
9 dence, in making known to us the mystery of  
His will, according to His good pleasure which 2 Tim. i. 9.  
10 He purposed in him; with a view to the dis-  
pensation of the fulness of the seasons, to gather  
into one in Christ all things, the things in heaven  
11 and the things on earth; even in him, in whom  
also we obtained an inheritance, having been Acts xx. 22.  
predestined according to the purpose of Him  
who worketh all things according to the counsel  
12 of His own will; that we should be to the praise  
of His glory, we who before had hoped in Christ.
- 13 In whom ye also, having heard the word of Rom. x. 17.  
truth, the gospel of your salvation, and having  
believed in him, were sealed with the Holy

(a) The two most ancient MSS., the *Codex Sinaiticus* and the *Codex Vaticanus*, omit "in Ephesus."

- 2 Cor. v. 5. Spirit of promise, who is the earnest of our inheritance unto the redemption of the purchased possession, to the praise of His glory. 14
- Wherefore I also, having heard of your faith in the Lord Jesus and your love to all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of Himself; so that, the eyes of your heart being enlightened, ye may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what His exceedingly mighty power towards us who believe, according to that working of the strength of His might, which He hath wrought in Christ, in raising him from the dead, and setting him at His own right hand in the heavenly places, far above every principality and power, and might and dominion, and every name which is named, not only in this age, but also in that which is to come; and He put all things in subjection under his feet; and gave him as head over all things to the church, which is his body, the fulness of him who filleth all with all. 15 16 17 18 19 20 21 22 23
- John xx. 17. AND GOD made alive you who were dead through your trespasses and sins; wherein in time past ye walked according to the course of this age, according to the prince of the power of the air, the spirit which now worketh in the children of disobedience; among whom also we all once lived in the lusts of our flesh, fulfilling the inclinations of the flesh and of the mind; and were by nature children of wrath, even as the rest;—GOD, I say, being rich in mercy, because of His great love wherewith He loved us, made us, even when we were dead through our trespasses, alive together with Christ—by grace ye have been saved—and raised us together, and seated us together in the heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in loving-kindness towards us in Christ Jesus. For by grace ye were saved through faith; and that not of yourselves—it is the gift of GOD—not of 1 2 3 4 5 6 7 8 9
- Acts ii. 24. 20
- Psa. viii. 6. 22
- Eph. ii. 5. 1 2
- 1 Pet. iv. 3. 3
- John v. 24. 5
- Rom. iii. 24. 6
- Rom. iv. 16. 8

- 10 works, lest any one should boast. For we are His workmanship, created in Christ Jesus unto good works, which GOD prepared beforehand that we should walk in them. Eph. i. 4.
- 11 WHEREFORE remember that once ye, the Gentiles in the flesh—called Uncircumcision by that which is called the Circumcision, made by hands in the flesh—that ye were at that time without Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without GOD (a);
- 12 in the world; but now in Christ Jesus ye, who at one time were afar off, have been brought nigh by the blood of Christ. For he is our peace, he who made both one, and broke down the middle-wall of partition, having in his flesh put an end to the enmity, even the law of commandments in ordinances; that he might create in himself;
- 13 of the two, one new man, so making peace; and might reconcile both unto GOD in one body through the cross, having slain thereby the enmity; and he came and preached glad tidings of peace to you who were afar off, and peace to those who were nigh. For through him we both have our introduction by one Spirit to the Father. Heb. ix. 12.
- 14 Now therefore ye are no longer strangers and sojourners, but are fellow-citizens with the saints, and of the household of GOD; being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom fitly framed together, each building groweth unto a sanctuary holy in the Lord; in whom ye also are being built together, in the Spirit, for a habitation of GOD. Col. ii. 14.
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- 3 1 FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles;—if indeed ye have heard of the dispensation of the grace of GOD which is given me towards you; how that by revelation was made known to me the mystery (b); as I have already written briefly, whereby when ye
- 2 Rom. xii. 3.
- 3
- 4

(a) *Lit.* atheists.(b) *Or* hidden counsel, or secret truth (so elsewhere).



- Matt. xiii. 17. read ye may understand my knowledge in the mystery of Christ, which in other generations was not made known to the children of men, as it now hath been revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise in Christ Jesus through the gospel; whereof I was made a minister according to the gift of the grace of God bestowed on me according to the working of His power. 5  
6  
7
- Eph. i. 19. To me who am less than the least of all saints was this grace given, to preach to the Gentiles the unsearchable riches of Christ; and to enlighten them as to the dispensation of the mystery which, throughout the ages, has been hidden in God who created all things; to the intent that now through the church the manifold wisdom of God might be made known to the principalities and rulers in the heavenly places, according to the eternal purpose which He purposed in Christ Jesus our Lord; in whom we have our freedom and our introduction with confidence, through our faith in him. 8  
9  
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12
- Heb. iv. 16. Wherefore I desire that ye faint not at my tribulations for you, which are your glory. 13
- Phil. iv. 19. For this cause I bow my knees to the Father, from whom every family (a) in heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what are the breadth, and length, and height, and depth, and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God. 14  
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- Now, to Him who is able to do in exceeding abundance above all that we ask or think, according to the power which worketh in us, to Him be glory in the church and in Christ Jesus unto all generations, for ever. Amen. 20  
21

(a) Or race.

- 4 1 I THEREFORE, the prisoner in the Lord,  
 2 beseech you that ye walk worthily of the calling  
 3 wherewith ye were called, with all lowliness and meekness, with longsuffering, bearing with one  
 4 another in love; earnestly seeking to keep the  
 5 unity of the spirit in the bond of peace. One  
 6 body, and one Spirit, even as ye are called in one  
 7 hope of your calling; one Lord, one faith, one  
 8 baptism; one GOD and Father of all, who is  
 9 above all, and through all, and in all.
- 10 But to each of us the grace was given accord-  
 11 ing to the measure of the gift of Christ. Where-  
 12 fore GOD saith,  
 13 "When he ascended up on high,  
 14 He led captivity captive,  
 15 He gave gifts to men."  
 16 (Now this, "he ascended," what is it but that  
 17 he first descended into the lower parts of the  
 18 earth? He who descended is the same as he  
 19 who ascended far above all the heavens, that he  
 20 might fill all things.) And he gave some as  
 21 apostles; some as prophets; some as evangel-  
 22 ists; some as pastors and teachers; unto the  
 23 perfecting of the saints, for the work of minis-  
 24 tration, for the edifying of the body of Christ;  
 25 till we all come into the unity of the faith and  
 of the knowledge of the Son of GOD, unto a  
 perfect man,—unto the measure of the stature  
 of the fulness of Christ; that we may be no  
 longer children, tossed to and fro and carried  
 about with every wind of doctrine, by the  
 artifice of men, by cunning craftiness, according  
 to the wiles of error; but, holding the truth in  
 love, may grow up in all things unto him who  
 is the Head, even Christ; from whom the whole  
 body fitly framed and knit together by that  
 which every joint supplieth, bringeth about,  
 with energy according to the measure of each  
 member, the increase of the body unto the  
 building up of itself in love.
- 17 THIS I say therefore, and charge you in the  
 18 Lord, that ye no longer walk even as, in the  
 19 vanity of their mind, the Gentiles walk; being  
 20 in their understanding darkened, alienated from  
 21 the life of God through the ignorance that is in

Matt xi. 29.

Psa. lxxviii. 18.

2 Cor. xii. 2.

1 Cor. xii. 28.

James i. 6.

John xv. 5.

Acts xxvi. 18.

- them, because of the hardness of their hearts; who being past feeling gave themselves up to lasciviousness, to occupy themselves, in their inordinate desire, with all uncleanness. But ye did not so learn Christ; if so be that ye heard him, and were instructed in him, even as is truth in Jesus, to put off, as concerning the former mode of living, the old self, which becometh corrupt according to the lusts of deceit; and to be renewed in the spirit of your mind; and to put on the new self, which was created according to GOD in righteousness and holiness of truth.
- Col. iii. 8.      Wherefore putting away lying, speak ye every one truth with his neighbour; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath (a); neither give place to the devil. Let him who steals, steal no more; but rather let him labour, working with his own hands the thing which is good, that he may have whereof to give to him who needeth. Let no corrupt utterance proceed out of your mouths, but whatever is good to edify at need, that it may minister grace to the hearers. And grieve not the Holy Spirit of GOD, in whom ye were sealed unto the day of redemption.
- Zec. viii. 16.      Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice; but be ye kind to each other, tender-hearted, forgiving each other, even as GOD also forgave you in Christ.
- Psa. iv. 4.      Be ye therefore followers of GOD, as beloved children; and walk in love, as Christ also loved you and gave himself for you, an offering and a sacrifice to GOD for an odour of a sweet smell.
- Acts xx. 35.      But as becometh saints, let fornication and all uncleanness or covetousness be not so much as named among you; nor filthiness, nor foolish talking nor jesting, which are not fitting; but rather, let there be giving of thanks. For be ye sure of this, that no fornicator, nor unclean person, nor covetous man (that is, an idolater),
- Isa. lxiii. 10.      1 5
- Col. iii. 8.      2
- John xiii. 34.      3
- 1 Cor. vi. 8.      4
- Heb. xiii. 4.      5

(a) Or irritation; Gr. provocation.

- hath any inheritance in the kingdom of Christ  
 6 and of God. Let no one deceive you with empty  
 words; for because of these things the wrath of  
 God cometh upon the children of disobedience.
- 7, 8 Therefore be not ye partakers with them. For  
 at one time ye were darkness, but now ye are  
 9 light in the Lord; walk as children of light; (for 1 Thess. v. 5.  
 the fruit of the light is in all goodness and right-  
 10 eousness and truth;) proving what is acceptable Rom. xii. 2.  
 11 to the Lord. And have no fellowship with the  
 unfruitful works of darkness, but, rather, re-  
 12 prove them; for it is a shame even to speak of  
 those things which are done by them in secret.
- 13 But all these things when reproved are made John iii. 20.  
 manifest by the light; for everything that is  
 14 made manifest is light. Wherefore He saith,  
 "Sleeper! awake,  
 And arise from the dead,  
 And Christ will shine upon thee."
- 15 Take careful heed, then, how ye walk—not as Col. iv. 5.  
 16 unwise, but as wise; redeeming the time, be-  
 17 cause the days are evil. Wherefore show not  
 yourselves foolish, but understand what the  
 18 will of the Lord is. And be not drunk with Luke xxi. 34.  
 wine, wherein is excess; but be filled with the  
 19 Spirit; speaking to each other in psalms and  
 hymns and spiritual songs, singing and making  
 20 melody with your hearts to the Lord; giving Isa. lxiii. 7.  
 thanks always for all things to God, even the  
 Father, in the name of our Lord Jesus Christ;  
 21 submitting yourselves to each other in the fear  
 of Christ.
- 22 Wives, submit yourselves unto your own hus- 1 Pet. iii. 1.  
 23 bands, as unto the Lord. For a husband is the  
 head of his wife, even as Christ, being himself  
 the saviour of the body, is the head of the church.  
 24 But as the church is subject to Christ, so let the  
 wives be to their husbands in every thing.
- 25 Husbands, love your wives, even as Christ also  
 26 loved the church and gave himself for it; that  
 he might sanctify it, having cleansed it with the Titus iii. 5.  
 27 washing of water by the word; that he might  
 present to himself the church, glorious; not  
 having spot or wrinkle, or any such thing, but  
 28 so as to be holy and without blemish. So ought

- husbands also to love their wives as their own bodies. He who loveth his own wife loveth himself. For no one ever yet hated his own flesh; but he nourisheth and cherisheth it, even as Christ the church; for we are members of his body. For this cause a man shall leave father and mother, and shall be joined unto his wife, and the two shall become one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let each of you also severally so love his own wife even as himself; and let the wife see that she fear her husband.
- Gen. ii. 24. }  
 Ex. xx. 12. }  
 Deut. v. 16. }
- Children, obey your parents, in the Lord; for this is right. Honour thy father and thy mother; which is the first commandment with promise; "that it may be well with thee, and that thou mayest live long on the earth."
- And, ye fathers, provoke not your children to wrath; but bring them up in the discipline and admonition of the Lord.
- 1 Pet. ii. 18. }  
 Deut. x. 17. }  
 Job xxxiv. 19. }
- Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men; knowing that whatsoever good thing each doeth, whether he is a servant or free, for it he will be requited from the Lord.
- And, ye masters, deal with them in the same way, forbearing threatening; knowing that He who is both their Master and yours, is in heaven; and that with Him there is no respect of persons.
- HENCEFORTH, be strong in the Lord, and in the power of His might. Put on the whole armour of GOD (a), that ye may be able to stand against the wiles of the devil. For we are wrestling, not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual
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(a) Or the panoply of God ("panoply"—the whole equipment of a soldier prepared for battle).

- hosts of wickedness in the heavenly regions.
- 13 Wherefore take unto you the whole armour of  
 GOD (a), that ye may be able to withstand in the  
 evil day, and having fully done all, to stand.
- 14 Stand therefore, having your loins girt about  
 with truth, and having put on the breastplate of  
 15 righteousness, and having your feet shod with  
 16 the preparation of the gospel of peace; taking  
 up withal the shield of faith, wherewith ye will  
 be able to quench all the fiery darts of the  
 17 wicked one; and take the helmet of salvation,  
 and the sword of the Spirit, (which is the word  
 18 of GOD;) praying at all seasons with all prayer  
 and supplication in the Spirit, and watching  
 thereunto with all perseverance and entreaty  
 19 for all the saints; and for me, that utterance  
 may be given me, that I may open my mouth,  
 boldly to make known the mystery of the gospel,  
 20 for which I am an ambassador in chains; that  
 therein I may speak boldly, as I ought to speak.
- 21 But that ye also may know my affairs, how I  
 do, Tychicus, the beloved brother and faithful  
 minister in the Lord, will make known to you all  
 22 things; whom I have sent to you for this very  
 purpose, that ye may know our state, and that  
 he may comfort your hearts.
- 23 Peace be to the brethren, and love with faith,  
 from GOD the Father, and the Lord Jesus Christ. 1 Pet. v. 14.
- 24 Grace be with all those who love our Lord Jesus  
 Christ in sincerity.

(a) See note on preceding page.

## THE EPISTLE TO THE PHILIPPIANS

- Acts xvi. 12. **P**AUL and Timothy, servants of Christ Jesus, 1 1  
to all the saints in Christ Jesus who are in 2  
Philippi, with the bishops and deacons; grace to 2  
you and peace from GOD our Father, and from 2  
the Lord Jesus Christ.
- Eph. i. 16. I THANK my GOD upon all my remembrance 3  
of you (always in every prayer of mine for you 4  
all making request with joy) for your fellowship 5  
in the gospel from the first day until now; being 6  
confident of this very thing, that He who began 6  
a good work in you will go on perfecting it until 7  
the day of Christ Jesus; even as it is meet for me 7  
to think this of you all, because I have you in 7  
my heart; inasmuch as both in my bonds and in 7  
the defence and confirmation of the gospel ye all 8  
are partakers with me of grace. For GOD is my 8  
witness, how greatly I long after you with the 8  
tender mercies of Christ Jesus.
- Phil. i. 17. And this I pray, that your love may abound 9  
yet more and more in knowledge and in all per- 9  
ception, that ye may approve the things that are 10  
excellent; that ye may be sincere and stable 10  
unto the day of Christ, being filled with the fruit 11  
of righteousness which is through Jesus Christ 11  
unto the glory and praise of GOD.
- Eph. v. 27. **B**UT I would have ye know, brethren, that the 12  
things which happened to me have tended rather 12  
to the furtherance of the gospel; so that my 13  
bonds were made manifest in Christ throughout 13  
the prætorian guard (a) and to all the rest; and 14  
most of the brethren in the Lord, gaining con- 14  
fidence by my bonds, are much bolder to speak 15  
the word of GOD without fear. Some indeed 15  
preach Christ even from envy and strife; and

(a) *Lit.* in the whole Prætorium.

16 some also from good will: the one part preach  
 17 Christ from love, knowing that I am set for the  
 18 defence of the gospel; the others from contention,  
 19 not sincerely, intending to stir up affliction for  
 20 me in my bonds. What then? only that, every  
 21 way, whether in pretence or in truth, Christ is  
 22 preached; and I therein do rejoice, yea, and will  
 23 rejoice. For I know that this will turn to my  
 24 salvation, through your prayer and the supply  
 25 of the Spirit of Jesus Christ, according to my  
 26 earnest expectation and hope that in nothing I  
 27 shall be ashamed, but that with all boldness, as  
 28 always so now also, Christ will be magnified in  
 29 my body, whether by life, or by death. For to  
 30 me to live is Christ, and to die is gain; but if this  
 life in the flesh is the outcome of my labour,—  
 indeed, I know not what I would choose. But  
 I am in a strait between the two, having the  
 desire to depart and to be with Christ; for that  
 is far better. Nevertheless, to abide in the flesh  
 is more needful for your sakes. And being con-  
 fident of this, I know that I shall abide and con-  
 tinue with you all for your progress and joy in  
 the faith; that your rejoicing in me may be  
 more abundant in Christ Jesus through my  
 presence with you again.

Rom. viii. 28.

Rom. v. 5.

Rev. xiv. 13.

2 Cor. v. 8.

Phil. iii. 20.

Isa. li. 7.

Acts v. 41.

2 1 THEREFORE if there is any consolation in  
 2 Christ, if any comfort of love, if any fellowship  
 3 of the Spirit, if any tender mercies and pity, fill  
 ye up my joy, that ye be likeminded, having  
 the same love, being of one accord, minding the  
 same thing; doing nothing through strife or

2 Cor. xiii. 11.



	through vainglory; but in your lowliness of mind deeming others better than yourselves; aiming, not each for his own interests, but each for the interests of others also.	4
1 Cor. xiii. 5.	Let that mind be in you which was also in Christ Jesus; who, being in the form of God, thought not his equality with God a thing to be clung to; but emptied himself (a), taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient, unto the death, even the death of the cross. Wherefore also God highly exalted him, and gave him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.	5 6 7 8 9 10 11
Psa. xxii. 6.		
Heb. xii. 2.		
Isa. xlv. 23.		
Rom. xiv. 9.		
	WHEREFORE, my beloved, as ye always obeyed, not as in my presence only but now much more in my absence, work out your own salvation, with fear and trembling, for it is God who worketh in you both to will and to work, for His good pleasure.	12 13
1 Cor. x. 10.	Do all things without murmurings and disputings, that ye may be blameless and simple, children of God, without spot, in the midst of a crooked and perverse generation; among whom ye are appearing as light-bearers in the world, holding out the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain nor labour in vain.	14 15 16
2 Tim. iv. 6.	Yea, and if I be offered (b) on the sacrifice and service of your faith, I rejoice, and congratulate you all. And, even so, rejoice and congratulate me.	17 18
1 Thess. iii. 2.	But I hope, in the Lord Jesus, to send Timothy shortly to you, that when I know your state I also may be cheered. For I have no man like-minded, so that he will sincerely care for your state. For all seek their own, not the things	19 20 21

(a) Or (A.V.) made himself of no reputation.

(b) Or poured out as a drink-offering.

22 which belong to Christ Jesus. But ye know the  
 23 proof of him, that as a son with a father he hath  
 served with me unto the gospel. Him therefore  
 I hope to send forthwith, as soon as I see how  
 it will go with me.

24 But I have confidence in the Lord that I my-  
 25 self also shall come shortly. Yet I thought it  
 necessary to send to you Epaphroditus, my Phil. iv. 18.  
 brother and companion in labour, and fellow-  
 soldier, but your messenger and minister in my  
 26 need. For he longed after you all, and was full  
 of heaviness because ye had heard that he had  
 27 been ill. For indeed he was ill, nigh unto  
 death; but GOD had pity on him; and not on  
 him only, but on me also, lest I should have  
 28 sorrow upon sorrow. I send him therefore the  
 more eagerly, that when ye see him ye may again  
 rejoice, and that I may be the less sorrowful.  
 29 Receive him therefore in the Lord with all  
 30 gladness; and hold such in reputation; because  
 for the work of Christ he drew nigh unto death,  
 hazarding his life, to supply that which was  
 lacking in your service to me. 1 Cor. xvi. 17.

**3** 1 FINALLY, my brethren, rejoice in the Lord. 1 Thess. v. 16.  
 To write the same things to you is not irksome  
 2 to me, while for you it is safe. Beware of the  
 dogs, beware of the evil workers, beware of the  
 3 Mutilation. For we are the true Circumcision, Rom. ii. 28.  
 we who worship by the Spirit of God, and glory  
 in Christ Jesus, and have no confidence in the  
 flesh.  
 4 Though I might have confidence even in the  
 flesh. If any other thinketh he may have con-  
 5 fidence in the flesh, I have more; circumcised on Acts xxiii. 6.  
 the eighth day, of the stock of Israel, of the  
 tribe of Benjamin, a Hebrew born of Hebrews;  
 6 concerning the Law, a Pharisee; concerning  
 zeal, a persecutor of the church; concerning the  
 righteousness which is in the Law, shown to be  
 7 blameless. But what things were gain to me,  
 8 those, for Christ's sake, I counted loss. Yea,  
 doubtless, and I count all things loss for the  
 excellency of the knowledge of Christ Jesus my  
 Lord; for whom I have suffered the loss of all 2 Cor. xi. 25.

things, and count them but filth, so that I may  
win Christ, and be found in him, not having 9  
as my righteousness that which is from the Law,  
but that which is through faith in Christ, the  
righteousness which is from GOD, resting upon  
faith; that I may know him, and the power of 10  
his resurrection, and the fellowship of his suffer-  
ings, being conformed to his death, if by any 11  
means I may attain to the resurrection from the  
dead.

Not that I have already obtained, or am 12  
already perfected; but I follow after, if only I  
may lay hold of that for which also I was laid  
hold of by Christ Jesus. Brethren, I count not 13  
myself to have yet laid hold. But one thing I  
do—forgetting those things which are behind,  
and reaching forth unto those things which are 14  
in front, I follow on towards the goal unto the  
prize of God's heavenward calling in Christ  
Jesus. Let us therefore, as many as are perfect 15  
(a), be thus minded; and if in any thing ye  
be otherwise minded, GOD will reveal this also  
to you. Only, whereunto we have already at- 16  
tained, let us walk in the same path.

Brethren, become, one and all, imitators of 17  
me, and mark those who are walking according  
to the example we give you. For many walk, 18  
of whom I told you often, and now tell you even  
weeping, that they are the enemies of the cross  
of Christ; their end is destruction, their god is 19  
their belly, their glory is in their shame, they  
mind earthly things. For our citizenship is in 20  
heaven; whence also we look for, as a Saviour,  
the Lord Jesus Christ; who will refashion the 21  
body of our humiliation that it may be con-  
formed to the body of his glory, according to  
the working whereby he is able even to subdue  
all things to himself.

Therefore, my brethren dearly beloved and 1 4  
longed for, my joy and crown, stand fast thus  
in the Lord, my dearly beloved.

I BESEECH Euodia, and I beseech Syntyche, 2  
to be of the same mind in the Lord. Yea, I 3

(a) Or are full-grown.

- entreat thee also, true yoke-fellow, help these women, for they laboured with me in the gospel, with Clement also and the rest of my fellow-workers whose names are in the Book of Life.
- 4 Rejoice in the Lord always; again I will say, Phil. iii. 1.  
 5 Rejoice. Let your moderation (a) be known to  
 6 all men. The Lord is at hand; be not anxious about any thing; but in every thing by prayer and supplication with thanksgiving let your  
 7 petitions be made known to GOD. And the Psa. cxlv. 18.  
 peace of God, which passeth all understanding, will keep guard over your hearts and thoughts in Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, Eph. iv. 25.  
 whatsoever things are honourable, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatever virtue there is, whatever praise there is, think of these things.
- 9 Those things which ye learned and received, and heard and saw in me, practise; and the GOD of Heb. xiii. 20.  
 peace will be with you.
- 10 BUT I rejoiced in the Lord greatly, that now at last your care of me hath revived; and indeed it was in your mind, but ye lacked opportunity. 2 Cor. xi. 9.  
 11 Not that I speak in respect of want; for I have learned, in whatsoever state I am,  
 12 therein to be content. I know both how to be abased, and I know how to abound; in everything and in all things I possess the secret both to be satisfied and to be hungry, both to abound  
 13 and to suffer need. I can do all things in him 2 Cor. xii. 9.  
 14 who strengtheneth me. Notwithstanding, ye did well, that ye communicated with me in my  
 15 affliction. And ye yourselves also, O Philippians, know that at the beginning of the gospel, when I departed from Macedonia, no church  
 16 communicated with me in the matter of giving 2 Cor. xi. 9.  
 and receiving but ye only; for, even when I was in Thessalonica, ye sent once, yea, twice, to relieve my need. Not that I seek the gift; but I seek fruit that may increase to your account.
- 18 But I have everything, and abound; I am full,

(a) Or forbearance.

Heb. xiii. 16.

having received of Epaphroditus the things which were sent from you, an odour of a sweet perfume, a sacrifice acceptable, well-pleasing to GOD. But my GOD will supply all your need, 19 according to His riches in glory, in Christ Jesus.

Rom. xvi. 27.

Now unto GOD, even our Father, be glory for 20 ever. Amen.

SALUTE in Christ Jesus every saint. The 21 brethren who are with me salute you. All the 22 saints, especially those who are of Cæsar's household, salute you.

The grace of the Lord Jesus Christ be with 23 your spirit.

# THE EPISTLE TO THE COLOSSIANS

- 1 **1** PAUL, an apostle of Christ Jesus by the will Eph. i. 1.  
2 of GOD, and Timothy our brother, to the  
saints and faithful brethren in Christ who are in  
Colossæ; grace to you and peace from God our  
Father.
- 3 WE give thanks to God, Father of our Lord Eph. i. 16.  
4 Jesus Christ—praying always for you, since we  
heard of your faith in the Lord Jesus, and of the  
5 love which ye have to all the saints—for the hope 2 Tim. iv. 8.  
which is laid up for you in heaven, whereof ye  
heard before in the word of the truth of the  
6 gospel, which is come to you; even as it is also  
bringing forth fruit and increasing in all the  
world; as it doth also in you since the day ye  
7 heard and knew the grace of God in truth; even  
as ye learned from Epaphras our beloved fellow-  
servant, who is a faithful minister of Christ on  
8 your behalf, who also declared to us your love Rom. xv. 13.  
in the Spirit.
- 9 For this cause we also, from the day we heard  
of it, have not ceased to pray and to desire for  
you, that ye may be filled with the knowledge  
of God's will in all wisdom and spiritual under-  
10 standing; that ye may walk worthily of the  
Lord so as to please him in all things, being  
fruitful in every good work, and increasing by  
11 the knowledge of God; being strengthened with Isa. xlv. 24.  
all might, according to His glorious power, unto  
12 all patience and longsuffering; with joyfulness  
giving thanks to the Father who fitted you to  
be partakers of the inheritance of the saints in  
13 light; who delivered us out of the power of  
darkness, and translated us into the kingdom 1 Pet. ii. 9.  
14 of the Son of His love; in whom we have our  
redemption, even the forgiveness of our sins;  
15 who is the image of the invisible God, the first- Heb. i. 3.

- born of all creation; for in him were created all things visible and invisible, in heaven and on earth, thrones, or dominions, or principalities, or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist (a). And he is the head of the body, the church; as he is the beginning, the firstborn from the dead; that in all things he may have the pre-eminence. For all the Fulness was pleased to dwell in him; and to reconcile through him all things to Himself, having made peace through the blood of his cross; through him, I say, whether things on the earth, or things in heaven.
- And you, who were at one time aliens and enemies in your mind in wicked works, yet now he hath reconciled in the body of his flesh through his death, to present you holy and without spot and unreprouable in his sight, provided that ye continue in the faith, grounded and stedfast, and are not moved away from the hope of the gospel which ye heard, which was preached in all creation under the heavens; of which I Paul was made a minister. Now I rejoice in my sufferings for you. And that which is lacking in the afflictions of Christ I fill up in my flesh, for the sake of his body, which is the church, whereof I was made a minister, according to the dispensation of God which was given me for you, fully to preach the word of God; even the mystery which throughout the ages and the generations has been hidden, but now is made manifest to His saints; to whom God willed to make known what, among the Gentiles, are the riches of the glory of this mystery, which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man with all wisdom, that we may present every man perfect in Christ; whereunto I also labour, striving according to the working of Him who worketh in me mightily.
- For I would that ye knew how great a conflict I have for you and those in Laodicea, and
- John i. 1. 16  
 Eph. v. 23. 17  
 Eph. ii. 14. 18  
 Jude 24. 19  
 Heb. x. 38. 20  
 Phil. iii. 10. 21  
 1 Tim. i. 1. 22  
 Rev. iii. 14. 23

(a) Or come (or hold) together, or stand in order.

- as many as have not seen my face in the flesh;  
 2 that their hearts may be comforted, being knit  
 together in love, and unto all the riches of the  
 full assurance of understanding, unto the know-  
 3 ledge of the mystery of GOD, even Christ, in  
 whom are hidden all the treasures of wisdom  
 4 and knowledge. This I say, lest any one should  
 5 beguile you with enticing words. For though I  
 am absent in the flesh, yet I am with you in the  
 spirit, rejoicing and beholding your order and  
 the stedfastness of your faith in Christ. Mark xiii. 22.
- 6 Therefore as ye received Jesus Christ the 1 John ii. 6.  
 7 Lord, so walk ye in him; rooted and built up in  
 him, and established in the faith, as ye were  
 8 taught, abounding in thanksgiving. Beware  
 lest any one make a prey of you through his  
 philosophy and vain deceit, according to the  
 tradition of men, according to the principles of  
 9 the world, and not according to Christ. For in  
 him dwelleth all the fulness of the Godhead  
 10 bodily. And ye have your fulness in him, who  
 11 is the head of all rule and authority; in whom  
 also ye were circumcised with a circumcision not  
 made with hands, in putting off the body of the  
 flesh, in the circumcision which is of Christ;  
 12 having been buried with him in baptism, wherein  
 also ye were raised with him through faith in the  
 working of God, who raised him from the dead.
- 13 And you, being dead by reason of your tres- Eph. ii. 1.  
 passes and the uncircumcision of your flesh, *GOD*  
 made alive together with him; having forgiven  
 14 us all our trespasses, having blotted out the  
 handwriting of ordinances which was against us,  
 which was contrary to us; yea, *Christ* hath taken  
 15 it out of the way, nailing it to the cross; and  
 having cast off from himself (a) the principalities  
 and powers, he made a show of them openly, Psa. lxxviii. 18.  
 triumphing over them thereon.
- 16 Therefore let no one judge you in the matter  
 of eating and drinking, or in respect of a feast or Rom. xiv. 10.  
 17 new moon or Sabbath; which are a shadow of  
 things to come; but the substance is Christ's.  
 18 Let no one defraud you of your reward by taking

(a) Or stripped himself of.



delight in humility, and in worshipping of angels, taking his stand upon things which he hath seen, vainly puffed up by his carnal mind, and not holding fast the Head, from whom all the body, nourished and knit together by its joints and bands, increaseth with the increase of God. 19

Eph. iv. 15. If with Christ ye died to the principles of the world, why, as if ye were still living in the world, do ye subject yourselves to ordinances, "Handle not; Taste not; Touch not"—things which are all destined to perish in the using—according to the commands and doctrines of men? Which things have indeed a show of wisdom in self-imposed service, and humiliation, and disregard of the body, yet are not of any value against indulgence of the flesh. 20 21 22 23

Col. ii. 12. If, then, ye were raised with Christ, seek those things which are above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then ye also will be manifested with him in glory. Put to death therefore the members which are upon the earth: fornication, uncleanness, evil passion, wicked desire, and covetousness, which is idolatry; on account of which things the wrath of God cometh; in which ye also walked at one time, when ye lived in them. But now put away all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another; seeing that ye have cast off the old self with its practices, and have put on the new, which is being renewed to full knowledge, according to the image of Him who created him; where there is not Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free; but Christ is all things, and in all things. 1 2 3 4 5 6 7 8 9 10

1 John ii. 15. Put on therefore, as God's elect, holy and beloved, tender mercy, kindness, lowliness, meekness, longsuffering; forbearing each other, and forgiving each other, if any one have cause of complaint against any; even as the Lord forgave you, so also do ye. And over all these 11 12 13 14

Rom. viii. 13. Titus iii. 3. Eph. iv. 23. Mark xi. 25.

- things put on love, which is the bond of perfect-  
 15 ness. And let the peace of Christ rule in your  
 hearts, to which also ye are called in one body,  
 16 and be ye thankful. Let the word of Christ  
 dwell in you richly; in all wisdom teach and Psa. cxix. 11.  
 admonish each other in psalms, hymns, spiritual  
 songs; sing to GOD with grace in your hearts.  
 17 And whatsoever ye do, in word or in deed, do all  
 in the name of the Lord Jesus, giving thanks to  
 GOD the Father through him.  
 18 Wives, submit yourselves to your husbands, Eph. v. 22.  
 as is fitting in the Lord.  
 19 Husbands, love your wives, and be not bitter  
 against them.  
 20 Children, obey your parents in all things; for Eph. vi. 1.  
 this is commendable in the Lord.  
 21 Fathers, provoke not your children, lest they  
 be discouraged.  
 22 Servants, obey in all things your masters ac-  
 cording to the flesh; not with eye-service, as  
 men-pleasers, but in singleness of heart, fearing  
 23 the Lord. Whatsoever ye do, do it heartily, as  
 24 to the Lord and not to men; knowing that of the  
 LORD ye will receive the recompense of the in-  
 25 heritance; ye are serving the Lord Christ. For Deut. x. 17.  
 he who doeth wrong, will be requited for the  
 wrong that he hath done; and there is no respect Job xxxiv. 19.  
 of persons.
- 4 1 Masters, give your servants that which is just  
 and fair; knowing that ye also have a Master  
 in heaven.  
 2 BE persevering in prayer, watching therein Luke xviii. 1.  
 3 with thanksgiving; at the same time praying  
 also for us, that GOD may open unto us a door of  
 utterance, to speak the mystery of Christ, for  
 4 which I am also in bonds, that I may make it  
 manifest even as I ought to speak.  
 5 Walk in wisdom towards those who are out- Psa. xc. 12.  
 6 side, redeeming the time. Let your utterance  
 be always with grace, seasoned with salt, that  
 ye may know how ye ought to answer every one.  
 7 TYCHICUS, the beloved brother and faithful Eph. vi. 21.  
 minister and fellow-servant in the Lord, will  
 8 make known to you all that concerns me; I am  
 sending him to you for this very purpose, that

- ye may know how we fare, and that he may  
 comfort your hearts; together with Onesimus, 9  
 the faithful and beloved brother, who is one of  
 you. They will make known to you all things  
 which are done here.
- Aristarchus my fellow-prisoner saluteth you, 10  
 and so do Mark, Barnabas's cousin (touching  
 whom ye received directions; if he come to you,  
 receive him;) and Jesus, who is called Justus. 11  
 These are of the Circumcision; and these only  
 have been my fellow-workers unto the kingdom  
 of God, men who proved a comfort to me.
- Epaphras, who is one of you, a servant of Christ 12  
 Jesus, saluteth you, always wrestling for you in  
 his prayers, that ye may stand perfect and fully  
 assured in all the will of God. For I bear him 13  
 record that he bestoweth much labour on you,  
 and on those in Laodicea, and on those in  
 Hierapolis. Luke, the beloved physician, and 14  
 Demas salute you.
- Salute the brethren who are in Laodicea, also 15  
 Nympha, and the church which is in her house.
- And when this epistle is read among you, cause 16  
 it to be read also in the church of the Lao-  
 diceans; and see that ye likewise read the  
 epistle from Laodicea. And say to Archippus, 17  
 Take heed to the ministry which thou didst  
 receive in the Lord, that thou fulfil it.
- The salutation of me Paul, by my own hand. 18  
 Remember my bonds. Grace be with you.

# THE FIRST EPISTLE TO THE THESSALONIANS

- 1** **1** PAUL, and Silas, and Timothy, to the church  
of the Thessalonians which is in GOD the 1 Pet. v. 12.  
Father and the Lord Jesus Christ; grace to you  
and peace.
- 2** WE give thanks to GOD always for you all,  
**3** making mention of you in our prayers; remem- John vi. 29.  
bering without ceasing your work of faith, and  
labour of love, and persistence of hope in our  
Lord Jesus Christ, in the sight of our GOD and  
**4** Father; knowing, brethren beloved of GOD, Isa. lv. 11.  
**5** your election; for our gospel came not to you in  
word only, but also in power, and in the Holy  
Spirit and much assurance; as ye know what  
manner of men we became among you for your  
**6** sake. And ye became followers of us and of the 2 Cor. viii. 5.  
Lord, having received the word amid much  
**7** affliction, with joy of the Holy Spirit. So that, Acts xiii. 52.  
to all those in Macedonia and in Achaia who  
**8** believe, ye became an example. For from you  
hath sounded out the word of the Lord not only  
in Macedonia and Achaia, but in every place  
your faith towards GOD has gone forth; so that  
**9** there is no need for us to say any thing. For  
they themselves declare about us what manner 1 Cor. xii. 2.  
of entrance we had to you, and how ye turned  
to GOD from idols, to serve the living and true  
**10** GOD; and to wait for His Son from heaven,  
whom he raised from the dead, even Jesus, who  
delivereth us from the wrath to come.
- 2** **1** For ye yourselves, brethren, know our en-  
trance unto you, that it hath not been in vain;  
**2** but after we had suffered before and had been Acts xvii. 2.  
shamefully treated, as ye know, in Philippi, we  
were bold in our GOD to speak to you the gospel  
**3** of GOD amid much opposition. For our ex-  
hortation was not of deceit, or of uncleanness,

or in guile; but as we were approved by God to 4  
 be entrusted with the gospel, even so we speak;  
 as pleasing not men, but God who proveth our  
 hearts. For not at any time did we use flattering 5  
 words, as ye know, or a cloak of covetousness,  
 —God is witness; neither from men sought we 6  
 honour, from you or from others, though, as  
 apostles of Christ, we might have been burden- 7  
 some. But we showed ourselves gentle among  
 you, even as a nurse cherisheth her own children; 8  
 so we, being affectionately desirous of you, were  
 pleased to impart to you, not only the gospel of  
 God, but even our own lives, because ye had 9  
 become very dear to us. For ye remember,  
 brethren, our toil and labour; how—working  
 night and day, because we would not be charge- 10  
 able to any of you—we preached to you the  
 gospel of God. Ye are witnesses, and God also, 11  
 how piously and righteously and unblamably we  
 behaved ourselves towards you who believe; as 12  
 ye know how we exhorted and comforted and  
 charged each of you, as a father doth his child-  
 ren, that ye should walk worthily of God, who  
 calleth you into His own kingdom and glory.  
 For this cause also we too thank God without 13  
 ceasing, because, when ye received the word of  
 God which ye heard from us, ye received it, not  
 as the word of men, but as it is in truth, the  
 word of God, which is effectual also in you who  
 believe. For ye, brethren, became followers of 14  
 the churches of God which are in Christ Jesus in  
 Judæa; seeing that ye also suffered like things  
 from your own countrymen, even as they have 15  
 from the Jews; who both killed the Lord Jesus  
 and the prophets, and persecuted us; and they  
 please not God, and are against all men; forbid- 16  
 ding us to speak to the Gentiles that they may  
 be saved; that they themselves may always fill  
 up the measure of their sins; but wrath has over-  
 taken them to the uttermost.  
 AND we, brethren, being bereaved of you for 17  
 a short time, in presence not in heart, were  
 earnest the more exceedingly with great desire  
 to see your face; for we, even I Paul, would have 18

- 19 come to you once and again; and Satan hindered us. For, what is our hope, or joy, or crown of rejoicing—is it not even ye—in the presence of our Lord Jesus at his coming? For ye are our glory and our joy. 2 Cor. i. 14.  
Jude 24.
- 3 1 WHEREFORE when we could no longer forbear, we thought it good to be left in Athens alone; 2 and sent Timothy, our brother and God's minister in the gospel of Christ, to establish and 3 encourage you concerning your faith; that no one should be disquieted by these afflictions; for, ye yourselves know, we are appointed there- 4 unto. For, verily, when we were with you, we told you beforehand that we should suffer tribulation; and even so it came to pass, as ye 5 know. For this cause, when I could no longer forbear, I sent to ascertain your faith, lest by some means the tempter had tempted you, and our labour might prove in vain. Acts xvii. 15.  
Eph. iii. 13.
- 6 But now when Timothy came from you to us, and brought us good tidings of your faith and love, and that ye have a good remembrance of us always, desiring greatly to see us, as we also 7 to see you, we were thereby comforted, brethren, over you in all our distress and affliction, by 8 your faith; for now we live, if ye stand fast in the Lord. For, what thanks can we render to 9 God for you, for all the joy wherewith we joy 10 for your sakes before our God; night and day praying exceedingly that we may see your faces, and may perfect that which is lacking in your faith? 2 Cor. xi. 2.
- 11 Now, God Himself, even our Father, and our 12 Lord Jesus, direct our way to you. And the Lord make you to increase and abound in love towards each other, and towards all, even as we 13 abound towards you; to the end that he may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus with all his saints. 2 Cor. vii. 6.  
Eph. vi. 13.  
2 Cor. xiii. 9.
- 4 1 FINALLY, therefore, brethren, we beseech and exhort you in the Lord Jesus, that as ye received from us how ye ought to walk and to please God, even as ye do walk, so ye would 2 Thess. ii. 17.

abound the more. For ye know what com- 2  
 mandments we gave you through the Lord  
 Jesus. For this is the will of God, even your 3  
 sanctification, that ye should abstain from  
 fornication; that each of you should know how 4  
 to gain control of his own vessel in sanctification  
 and honour; not in lustful passions, even as the 5  
 Gentiles who know not God; that no man over- 6  
 reach and wrong his brother in the matter;  
 inasmuch as the LORD is the avenger of all such  
 deeds, as we also forewarned you and testified.  
 For God called us, not unto uncleanness, but in 7  
 holiness. Therefore he who despiseth, despiseth 8  
 not man but God, who giveth to you his Holy  
 Spirit also.  
 But concerning brotherly love ye need not that 9  
 I write to you; for ye yourselves are taught by  
 God to love each other. And indeed ye do it 10  
 towards all the brethren who are in all Mace-  
 donia; but we exhort you, brethren, that ye  
 abound the more; and that ye study to live 11  
 quietly, and to do your own business, and to  
 work with your hands, even as we charged you;  
 that ye may walk becomingly towards those 12  
 who are outside, and that ye may not have need  
 of anything.

BUT we would not have you ignorant, 13  
 brethren, concerning those who sleep, that ye  
 sorrow not as the rest, who have no hope. For 14  
 if we believe that Jesus died and rose, even so  
 those also who have fallen asleep God through  
 Jesus will bring with Him. For this we say to 15  
 you by the word of the Lord, that we who live  
 and remain unto the coming of the Lord shall  
 not precede those who have fallen asleep. For 16  
 the Lord himself will descend from heaven with  
 a shout, with the voice of an archangel, and  
 with the trumpet of God; and the dead in  
 Christ will rise first; then we who live and re- 17  
 main shall be caught up together with them in  
 the clouds, to meet the Lord in the air; and so  
 shall we ever be with the Lord. Wherefore 18  
 comfort each other with these words.

BUT of the times and the seasons, brethren 1 5

- ye have no need that aught be written to you,  
 2 seeing that ye yourselves know perfectly that Luke xii. 39.  
 the Day of the Lord so cometh as a thief in the  
 3 night. When men say, Peace and safety; then  
 sudden destruction cometh upon them, as  
 travail upon a woman with child; and they will  
 4 in no wise escape. But ye, brethren, are not in  
 darkness, that the Day as a thief should over- Eph. v. 8.  
 5 take you; for ye all are children of light and  
 children of the day; we are not children of the  
 6 night or of darkness. Therefore let us not sleep  
 as do the rest; but let us watch and be sober. Matt. xxv. 5.  
 7 For those who sleep, sleep in the night; and  
 those who are drunken, are drunken in the night.  
 8 But let us, who are of the day, be sober, putting  
 on the breast-plate of faith and love; and for a  
 9 helmet, the hope of salvation. For GOD ap- Rom. ix. 22.  
 pointed us, not to wrath, but to obtain salva-  
 10 tion, through our Lord Jesus Christ, who died Rom. xiv. 8.  
 for us, that, whether we wake or sleep, we should  
 11 live together with him. Wherefore encourage  
 one another, and edify each other, even as also  
 ye do.
- 12 NOW, we beseech you, brethren, to recognise Heb. xiii. 7.  
 those who labour among you and are over you  
 13 in the Lord and admonish you; and to esteem  
 them very highly in love for their work's sake.  
 Be at peace among yourselves.
- 14 And we exhort you, brethren, admonish those  
 who are unruly, comfort the faint-hearted, sup- Rom. xv. 1.  
 port the weak, and be long-suffering towards all.
- 15 See that no one render evil for evil to any one; Pro. xvii. 13.  
 but ever follow ye that which is good, among  
 yourselves and with all.
- 16, 17 Rejoice evermore; pray without ceasing; in  
 18 everything give thanks; for this is the will of  
 19 God in Christ Jesus concerning you. Quench Eph. iv. 30.  
 20, 21 not the Spirit. Despise not prophesyings; but  
 test all things. Hold fast that which is good.  
 22, 23 Abstain from every appearance (a) of evil. And  
 the God of peace Himself sanctify you entirely;  
 and may your spirit and soul and body be pre-

(a) Or form.



i Cor. x. 13.

served complete, blameless at the coming of our Lord Jesus Christ. Faithful is He who calleth 24  
you, who also will do it.

Brethren, pray for us. Salute all the brethren 25, 26  
with a holy kiss. I charge you by the Lord that 27  
this epistle be read to all the brethren.

The grace of our Lord Jesus Christ be with you. 28

## THE SECOND EPISTLE TO THE THESSALONIANS

- 1 **1** PAUL, and Silas, and Timothy, to the church  
of the Thessalonians in GOD our Father 1 Thess. i. 1.  
2 and the Lord Jesus Christ; grace to you and  
peace from GOD the Father, and the Lord Jesus 1 Cor. i. 3.  
Christ.
- 3 **W**E are bound to thank GOD always for you,  
brethren, as it is meet, because your faith  
groweth exceedingly, and the love of each of  
4 you towards the other aboundeth; so that we  
ourselves glory in you in the churches of GOD 2 Cor. ix. 2.  
on account of your patience and faith amid all  
your persecutions and the tribulations which ye  
5 endure; and this is a manifest token of the  
righteous judgment of GOD, that ye may be ac-  
counted worthy of the kingdom of GOD, for  
6 which ye also suffer; seeing that it is a righteous Rev. vi. 10.  
thing with GOD to repay affliction to those who  
afflict you, but to you who are afflicted, a rest  
7 with us, at the revelation of the Lord Jesus from  
8 heaven with his mighty angels, in flaming fire, Deut. xxxii. 41.  
taking vengeance on those who acknowledge not  
GOD and who obey not the gospel of our Lord  
9 Jesus. These will be punished with everlasting  
destruction from the presence of the Lord, and  
10 from the glory of his might; when he shall come  
in that day to be glorified in his saints, and to be Matt. xxv. 31.  
admired in all those who believed—for our  
testimony unto you was believed.
- 11 **W**herefore also we pray always for you, that  
our GOD may account you worthy of His calling,  
and fulfil in you every desire after goodness, and  
12 every work of faith with power; that the name 1 Pet. i. 7.  
of our Lord Jesus may be glorified in you, and  
ye in him, according to the grace of our GOD and  
the Lord Jesus Christ.

	NOW, we beseech you, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken from your purpose or troubled, by spirit or by word or yet by letter, as from us, as that the Day of the Lord is at hand. Let no one deceive you by any means; for the falling away must first come, and the man of lawlessness be revealed, the son of perdition, who opposeth and exalteth himself against every one called GOD or an object of worship; so that he sitteth in the sanctuary of God, setting himself forth as God.	1	2
Matt. xxiv. 4.		2	
1 Tim. iv. 1.		3	
Dan. xi. 36.		4	
Isa. xiv. 13.		4	
	Remember ye not that when I was yet with you I told you these things? And ye know what restraineth him now, that in his own season he may be revealed. For the mystery of lawlessness doth already work; only there is one who restraineth now, until he be taken out of the way. And then will be revealed the lawless one, whom the Lord Jesus by the breath of his mouth will slay, and by the manifestation of his coming will destroy: even him whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceitfulness of unrighteousness for those who are perishing because they received not the love of the truth that they might be saved. And for this cause God is sending them a strong delusion, that they may believe the lie; that all those who believed not the truth, but had pleasure in unrighteousness, may be condemned.	5	
		6	
		7	
Isa. xi. 4.		8	
		9	
Heb. iii. 13.		10	
Eze. xiv. 9.		11	
Deut. xxxii. 35.		12	
	But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD from the beginning chose you to salvation through sanctification by the Spirit and belief of the truth; whereunto He also called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.	13	
1 Pet. v. 10.		14	
	Therefore, brethren, stand fast, and hold the traditions which ye were taught either by word or by our epistle. Now our Lord Jesus Christ himself, and GOD our Father, who loved us and gave us everlasting comfort and good hope through grace, comfort your hearts, and establish them in every good work and word.	15	
John xiii. 1.		16	
1 Pet. i. 3.		17	

- 3** 1 FINALLY, brethren, pray for us, that the  
 word of the Lord may run and be glorified, even  
 2 as it fares among you; and that we may be Acts xviii. 12.  
 delivered from unreasonable and wicked men;  
 3 for all men have not faith. But the Lord is 1 Cor. i. 9.  
 faithful, who will strengthen you and keep you  
 4 from evil. And we have confidence in the Lord 2 Cor. vii. 16.  
 concerning you, that ye both do and will do the  
 5 things which we command. And the Lord  
 direct your hearts into the love of God, and into  
 the patience of Christ.  
 6 Now we command you, brethren, in the name 1 Tim. vi. 5.  
 of the Lord Jesus Christ, that ye withdraw your-  
 selves from every brother who walketh disorderly  
 and not according to the tradition which ye re-  
 7 ceived from us. For ye yourselves know how  
 ye ought to follow us; for we behaved not our-  
 8 selves disorderly among you; neither did we  
 eat any one's bread for naught; but we wrought 1 Cor. xv. 58.  
 with toil and labour night and day, that we  
 9 might not be burdensome to any of you; not  
 because we have not the right, but that we  
 might make ourselves an example to you to  
 10 follow us. For even when we were with you,  
 this we commanded you, If any will not work Rom. xiv. 20.  
 11 neither shall he eat. For we hear that there are  
 among you some who walk disorderly, busied 1 Tim. v. 13.  
 12 not at all, but being busybodies. Now, those  
 who are such we command and exhort in the Eph. iv. 28.  
 Lord Jesus Christ, that with quietness they  
 work, and eat their own bread.  
 13 But ye, brethren, be not weary in well doing.  
 14 And if any one obeys not our word by our epistle,  
 note that man, to have no company with him,  
 15 that he may be ashamed; yet regard him not as Lev. xix. 17.  
 an enemy, but admonish him as a brother.  
 16 Now the Lord of peace himself give you peace,  
 always in every way. The Lord be with you all.  
 17 THE salutation of me Paul with my own  
 hand; which is the token in every epistle; thus  
 18 I write. The grace of our Lord Jesus Christ be Rom. xvi. 24.  
 with you all.

# THE FIRST EPISTLE TO TIMOTHY

Acts ix. 15.	<b>P</b> AUL, an apostle of Christ Jesus according to	1	<b>1</b>
	the commandment of God our Saviour and	2	
Acts xvi. 1.	Christ Jesus our hope; unto Timothy, my own	3	
	son in the faith; grace, mercy, peace, from God	4	
	the Father and Christ Jesus our Lord.	5	
	Even as I besought thee to tarry at Ephesus,	6	
	when I went into Macedonia, that thou mightest	7	
	charge some that they teach no different doc-	8	
	trine, neither give heed to fables and endless	9	
	genealogies, which provide questionings rather	10	
Rom. xiii. 8.	than a dispensation of God which is in faith;—	11	
	but the end of the charge is love out of a pure	12	
	heart and good conscience and faith unfeigned;	13	
	from which some, having swerved, have turned	14	
	aside to vain talking; desiring to be teachers of	15	
	the Law, yet understanding neither what they	16	
	say, nor the things of which they speak so	17	
Rom. vii. 12.	boldly. But we know that the Law is good, if	18	
	one lawfully use it, with the knowledge that a	19	
	law is not intended for a righteous man, but for	20	
	lawless and disobedient persons, for the ungodly	21	
	and for sinners, for unholy and profane, for	22	
	murderers of fathers and mothers, for man-	23	
2 Tim. iii. 3.	slayers, for fornicators, for those who defile them-	24	
	selves with mankind, for men-stealers, for liars,	25	
	for perjurers—and if there is any other thing	26	
	which is contrary to the sound teaching; accord-	27	
1 Cor. xv. 10.	ing to the glorious gospel of the Blessed God,	28	
	which was committed to my trust.	29	
	I thank Christ Jesus our Lord, who strength-	30	
	ened me, because he counted me faithful, ap-	31	
Acts viii 3.	pointing me for the ministry; though previously	32	
	I was a blasphemer, and a persecutor, and in-	33	
	jurious; but, because I acted ignorantly in un-	34	
	belief, I obtained mercy; and the grace of our	35	

Lord was exceedingly abundant with faith and the love which is in Christ Jesus.

15 Faithful is the saying, and worthy of all ac-  
 ceptation: Christ Jesus came into the world to  
 16 save sinners; of whom I am chief. Howbeit  
 for this cause I obtained mercy, that in me  
 chiefly Jesus Christ might show forth all his  
 long-suffering, for a pattern to those who shall  
 hereafter believe on him unto everlasting life.

17 Now unto the King eternal, incorruptible, in-  
 visible, the only GOD, be honour and glory for  
 ever. Amen. } 2 Tim. ii. 11.  
 } Rom. xv. 4.

18 This charge I commit to thee, son Timothy,  
 according to the prophecies which went before  
 concerning thee, that thou by them mayest war  
 19 the good warfare; holding faith, and a good  
 conscience; for some, having thrust these from  
 them, have made shipwreck concerning the  
 20 faith. Of whom are Hymenæus and Alexander;  
 whom, that they may learn not to blaspheme, I  
 have delivered to Satan. I Tim. iv. 14.

2 I EXHORT therefore, first of all, that sup-  
 plications, prayers, intercessions, thanksgiving,  
 2 be made for all men; for kings, and for all who  
 are in authority; that we may lead quiet and  
 peaceable lives in all godliness and gravity. Rom. xiii. 1.

3 This is good and acceptable in the sight of  
 4 GOD our Saviour; who would have all men to  
 be saved and to come to the knowledge of the  
 5 truth. For there is one GOD, and one Mediator  
 between GOD and men, the man Christ Jesus;  
 6 who gave himself a ransom for all, to be testified  
 7 of in the proper seasons; whereunto I was ap-  
 pointed a herald, and an apostle; (I speak the  
 truth, I lie not;) a teacher of the Gentiles in  
 faith and truth. John iii. 15.  
 Matt. xx. 28.  
 2 Tim. i. 11.

8 I desire therefore that the men pray in every  
 place, lifting up holy hands, without wrath and  
 9 disputing; in like manner, that women adorn  
 themselves in seemly apparel, with modesty and  
 sobriety; not with plaited hair and gold, or  
 10 pearls, or costly dress; but (which becometh  
 women professing godliness) with good works. John iv. 21.

1 Cor. xiv. 34. Let a woman (a) learn in silence with all sub- 11  
 jection. I suffer not a woman (a) to teach, nor 12  
 to have dominion over the man (b); but let her  
 Gen. i. 27. be in quietness. For Adam was first formed, 13  
 Gen. iii. 6. then Eve. And Adam was not beguiled; but 14  
 the woman, being quite beguiled, fell into  
 transgression. But she will be saved through 15  
 child-bearing—if they continue in faith and love  
 and holiness with sobriety.

Phil. i. 1. FAITHFUL is the saying: If any one desireth 1 3  
 Titus i. 6. the office of a bishop, he desireth an honourable 2  
 work. A bishop then must be without reproach, 2  
 the husband of one wife, vigilant, prudent, 3  
 orderly, hospitable, able to teach; not given to 3  
 wine, not quarrelsome, but gentle, not conten- 4  
 tious, not a lover of money; one who ruleth well 4  
 his own house, having his children in subjection 5  
 with all gravity; but if a man knows not how to 5  
 rule his own house, how shall he take care of the 6  
 church of God? Not a novice, lest being 6  
 blinded by pride he fall into the condemnation 7  
 of the devil. Moreover he must have a good 7  
 report from those who are outside; lest he fall 8  
 into reproach and the snare of the devil.

Likewise the deacons must be grave, not 8  
 double-tongued, not given to much wine, not 9  
 greedy of filthy lucre; holding the mystery of 9  
 the faith with a pure conscience. And let these 10  
 also first be proved; and then if they be found 10  
 blameless, let them serve as deacons. Women 11  
 likewise must be grave, not slanderers, sober, 11  
 faithful in all things. Let deacons be each the 12  
 husband of one wife, ruling their children and 12  
 their own houses well. For those who have 13  
 served well as deacons procure for themselves 13  
 an honourable position, and great boldness in the 14  
 faith which is in Christ Jesus.

2 Tim. ii. 20. These things I write to thee, (hoping to come 14  
 to thee the sooner; but if I tarry long,) that 15  
 thou mayest know how thou oughtest to behave  
 thyself in the household of God, which is the  
 church of the living God, the pillar and mainstay

(a) Or a wife.

(b) Or husband.

16 of the truth. And, beyond dispute, great is the mystery of godliness:—

“Who was (a) manifested in the flesh,  
Was justified in the spirit,  
Appeared to angels,  
Was preached among the Gentiles,  
Was believed on in the world,  
Was received up in glory.”

{ Rom. xvi. 25.  
John i. 14.  
John xvi. 10.  
1 Pet. i. 12.  
Luke i. 1.  
2 Thess. i. 10.  
Acts i. 9.

- 4 1 NOW the Spirit speaketh expressly, that in the latter times some will fall away from the faith, giving heed to seducing spirits, and doctrines of devils; through the hypocrisy of men who speak lies, and have their conscience seared, 2 and forbid to marry, and command to abstain from foods, which God created to be partaken of with thanksgiving by those who are believers 3 and have knowledge of the truth; for every creature of God is good, and nothing is to be 4 refused, if it be received with thanksgiving; for, it is sanctified through the word of God and 5 prayer.
- 6 If thou put the brethren in mind of these things, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of that good doctrine which thou hast followed. 7 But reject profane and old wives' fables, and 8 discipline thyself unto godliness. For bodily exercise profiteth a little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come.
- 9 Faithful is the saying, and worthy of all acceptance: For to this end we labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those 10 who believe. These things command and teach.
- 11 Let no one despise thy youth; but be thou an example to the believers, in word, in conduct, in 12 love, in faith, in purity. Till I come, give attention to the reading, the exhortation, the 13 teaching. Neglect not the gift which is in thee,

Rev. xvi. 14.

Ecc. v. 18.

Jer. xv. 16.

1 Tim. vi. 6.

Titus ii. 7.

(a) Or Which was; or, GOD was. The text here is a matter of dispute.



Acts xiii. 3.

which was given thee through prophecy, with  
the laying on of the hands of the elders. Exer- 15  
cise thyself in these things; give thyself to them;  
that thy progress may appear to all. Take heed 16  
to thyself and to thy teaching; continue in these  
things; for in so doing thou wilt save both thy-  
self and those who hear thee.

James v. 20.

1 Tim. v. 16.

Rev. iii. 1.

Acts xvi. 15.

2 Thess. iii. 11.

REBUKE not an elder, but exhort him as a 1 5  
father; the younger men as brethren; the elder 2  
women as mothers; the younger as sisters, with 3  
all purity. Honour widows who are widows in- 4  
deed. But if any widow hath children or grand-  
children, let such learn first to show piety in  
their own home, and to requite their parents;  
for that is acceptable before God. Now she who 5  
is a widow indeed, and desolate, hath set her  
hope on God, and continueth in supplications  
and prayers night and day. But she who is 6  
wanton is dead while she liveth. These things 7  
command, that they may be without reproach.  
But if any provides not for his own, and es- 8  
pecially for those of his household, he hath  
denied the faith, and is worse than an infidel.

A widow may be enrolled, if she is not under 9  
threescore years, has been the wife of one hus-  
band, and is well reported of for good works— 10  
—if she has brought up children, if she has  
lodged strangers, if she has washed the saints'  
feet, if she has relieved the afflicted, if she has 11  
diligently followed every good work. But re-  
ject younger widows; for when they have grown 12  
restive against Christ, they wish to marry; ex-  
posing themselves to condemnation, because 13  
they have cast off their first faith. And, be-  
sides, they learn to be idle, wandering about  
from house to house; and not only idle, but-  
tattlers also, and busybodies, speaking things 14  
which they ought not. I will therefore that the  
younger ones marry, bear children, rule house-  
holds, give no occasion to the adversary to  
speak reproachfully. For some have already 15  
turned aside after Satan.

If any woman who believeth hath widows, let 16  
her relieve them, and let not the church be bur-

dened; that it may relieve those who are widows indeed.

- 17 Let the elders who rule well be counted worthy 1 Thess. v. 12.  
of double honour, especially those who labour in  
18 the word and teaching. For the scripture saith,  
"Thou shalt not muzzle the ox which treadeth Deut. xxv. 4.  
out the corn." And the labourer is worthy of Pro. xxviii. 20.  
his reward.
- 19 Against an elder receive not an accusation, Deut. xix. 15.  
except on the testimony of two or three wit-  
20 nesses. Those who sin rebuke before all, that  
the rest also may fear.
- 21 I charge thee before GOD and Christ Jesus and 2 Tim. iv. 1.  
the elect angels, that thou observe these things  
without prejudice, doing nothing by partiality.  
22 Lay hands suddenly on no man, neither be par- Acts xiii. 3.  
taker of other men's sins; keep thyself pure.
- 23 Drink no longer water, but use a little wine Pro. xxxi. 6.  
for the stomach's sake and thy frequent in-  
firmities.
- 24 Some men's sins are manifest, going before  
unto judgment; but with some, they rather  
25 follow on. In like manner their good works are  
manifest; and those which are otherwise cannot  
be hid.

- 6 1 LET those servants who are under the yoke Eph. vi. 5.  
count their own masters worthy of all honour,  
that the name of GOD and His teaching be not  
2 blasphemed. And let not those who have be-  
lieving masters despise them because they are  
brethren, but, rather, let them do service to  
them, because those who partake of their benefit  
are faithful and beloved.
- 3 These things teach and exhort. If any one  
teaches otherwise, and consents not to the sound  
words of our Lord Jesus Christ, and to the  
4 doctrine which is according to godliness; he is 1 Cor. viii. 2.  
blinded (a), knowing nothing, but doting about  
questionings and disputes of words, whence  
come envy, strife, blasphemies, evil surmisings,  
5 wranglings of men of corrupt minds and desti-  
tute of the truth, who consider that godliness is

(a) Or puffed up.

Job i. 21.	}	a means of gain.	6
Ecc. v. 15.		But godliness with content-	7
Psa. xlix. 17.		ment is great gain. For we brought nothing into	8
		the world, since neither can we carry anything	9
		out. But having food and raiment let us be	
		therewith content. But those who determine to	
		be rich fall into temptation and a snare, and into	
Ex. xxiii. 8.		many foolish and hurtful lusts, such as drown	10
		men in destruction and perdition. For the love	
		of money is a root of all kinds of evil; and some,	
		having coveted it, have erred from the faith and	
		pierced themselves through with many sorrows.	
		But thou, man of God, flee these things; but	11
		follow after righteousness, piety, faith, love,	
2 Tim. iv. 7		patience, meekness. Fight the good fight of the	12
		faith, lay hold on the eternal life unto which	
		thou wast called; and thou madest the good	
		confession before many witnesses.	
		I charge thee in the sight of God, who giveth	13
		life to all things, and of Christ Jesus, who at-	
		tested the good confession before Pontius Pilate,	
Phil. ii. 15.		that thou keep the commandment without spot,	14
		without reproach, until the appearing of our	
		Lord Jesus Christ; which, in His own times, He	15
		will show, who is the blessed and only Potentate,	
		the King of kings, and Lord of lords; who	16
		only hath immortality, dwelling in light which	
Rev. i. 16.		no one can approach; whom no man hath seen	
		or can see; to whom be honour and power ever-	
		lasting. Amen.	
Psa. lxii. 10.		Charge those who are rich in this age, not to	17
		be haughty; to have their hope set, not on un-	
		certain riches, but on God, who giveth us richly	
		all things to enjoy; that they do good, that they	18
		be rich in good works, ready to distribute, ready	
Phil. iii. 14.		to impart; laying up in store for themselves a	19
		good foundation against the time to come, that	
		they may lay hold on that which is life indeed.	
Titus i. 14.		O Timothy, keep that which is committed unto	20
		thee, turning away from the profane babblings,	
		and objections of what is falsely called know-	
2 Tim. ii. 18.		ledge; in setting forth which some have erred	21
		concerning the faith. Grace be with you.	

## THE SECOND EPISTLE TO TIMOTHY

- 1 **1** PAUL, an apostle of Christ Jesus by the will  
of God, according to the promise of the Eph. iii. 6.  
life which is in Christ Jesus, to Timothy, my  
2 beloved son; grace, mercy, peace, from God the  
Father and Christ Jesus our Lord.
- 3 I GIVE thanks to GOD, whom from my fore- Acts xxiii. 1.  
fathers I serve with a pure conscience, that  
without ceasing I have remembrance of thee in  
4 my supplications night and day, greatly desiring 2 Tim. iv. 9.  
to see thee, being mindful of thy tears, that I  
5 may be filled with joy; being put in remem- 1 Tim. iv. 6.  
brance of the unfeigned faith which is in thee,  
which dwelt first in thy grandmother Lois, and  
in thy mother Eunice, and dwelleth, I am per-  
suaded, in thee also.
- 6 Wherefore I put thee in remembrance that  
thou rekindle the gift of God, which is in thee  
7 by the laying on of my hands. For GOD gave Rom. viii. 15.  
us a spirit, not of fearfulness, but of power, and  
8 of love, and of a sound mind. Therefore be not  
thou ashamed of the testimony of our Lord, or  
of me his prisoner. But join with me in suffer-  
ing ills for the gospel; according to the power of  
9 God; Who saved us and called us with a holy Matt. i. 21.  
calling, not according to our works, but according  
to His own purpose and grace; which was given  
10 us in Christ Jesus before the world began, but 1 Cor. xv. 54.  
hath now been made manifest by the appearing  
of our Saviour Christ Jesus, who abolished  
death, and brought life and immortality to light  
11 through the gospel; whereunto I was appointed  
12 a herald, and an apostle, and a teacher. For Rom. i. 16.  
which cause I suffer these things also; neverthe-  
less I am not ashamed; for I know whom I have  
trusted, and am persuaded that he is able to

Job i. 21.	}	a means of gain. But godliness with content-	6
Ecc. v. 15.		ment is great gain. For we brought nothing into	7
Psa. xlix. 17.		the world, since neither can we carry anything	8
		out. But having food and raiment let us be	8
		therewith content. But those who determine to	9
		be rich fall into temptation and a snare, and into	9
Ex. xxiii. 8.		many foolish and hurtful lusts, such as drown	10
		men in destruction and perdition. For the love	10
		of money is a root of all kinds of evil; and some,	10
		having coveted it, have erred from the faith and	10
		pierced themselves through with many sorrows.	10
		But thou, man of GOD, flee these things; but	11
2 Tim. iv. 7		follow after righteousness, piety, faith, love,	11
		patience, meekness. Fight the good fight of the	12
		faith, lay hold on the eternal life unto which	12
		thou wast called; and thou madest the good	12
		confession before many witnesses.	12
		I charge thee in the sight of GOD, who giveth	13
		life to all things, and of Christ Jesus, who at-	13
Phil. ii. 15.		tested the good confession before Pontius Pilate,	14
		that thou keep the commandment without spot,	14
		without reproach, until the appearing of our	15
		Lord Jesus Christ; which, in His own times, He	15
		will show, who is the blessed and only Potentate,	16
		the King of kings, and Lord of lords; who	16
		only hath immortality, dwelling in light which	16
Rev. i. 16.		no one can approach; whom no man hath seen	16
		or can see; to whom be honour and power ever-	16
		lasting. Amen.	16
Psa. lxii. 10.		Charge those who are rich in this age, not to	17
		be haughty; to have their hope set, not on un-	17
		certain riches, but on GOD, who giveth us richly	18
		all things to enjoy; that they do good, that they	18
Phil. iii. 14.		be rich in good works, ready to distribute, ready	19
		to impart; laying up in store for themselves a	19
		good foundation against the time to come, that	19
		they may lay hold on that which is life indeed.	19
Titus i. 14.		O Timothy, keep that which is committed unto	20
		thee, turning away from the profane babblings,	20
		and objections of what is falsely called know-	20
2 Tim. ii. 18.		ledge; in setting forth which some have erred	21
		concerning the faith. Grace be with you.	21

# THE SECOND EPISTLE TO TIMOTHY

- 1 **1** PAUL, an apostle of Christ Jesus by the will  
of GOD, according to the promise of the  
life which is in Christ Jesus, to Timothy, my  
2 beloved son; grace, mercy, peace, from GOD the  
Father and Christ Jesus our Lord. Eph. iii. 6.
- 3 I GIVE thanks to GOD, whom from my fore- Acts xxiii. 1.  
fathers I serve with a pure conscience, that  
without ceasing I have remembrance of thee in  
4 my supplications night and day, greatly desiring 2 Tim. iv. 9.  
to see thee, being mindful of thy tears, that I  
5 may be filled with joy; being put in remem- 1 Tim. iv. 6.  
brance of the unfeigned faith which is in thee,  
which dwelt first in thy grandmother Lois, and  
in thy mother Eunice, and dwelleth, I am per-  
suaded, in thee also.
- 6 Wherefore I put thee in remembrance that  
thou rekindle the gift of God, which is in thee  
7 by the laying on of my hands. For GOD gave Rom. viii. 15.  
us a spirit, not of fearfulness, but of power, and  
8 of love, and of a sound mind. Therefore be not  
thou ashamed of the testimony of our Lord, or  
of me his prisoner. But join with me in suffer-  
ing ills for the gospel; according to the power of  
9 God; Who saved us and called us with a holy Matt. i. 21.  
calling, not according to our works, but according  
to His own purpose and grace; which was given  
10 us in Christ Jesus before the world began, but 1 Cor. xv. 54.  
hath now been made manifest by the appearing  
of our Saviour Christ Jesus, who abolished  
death, and brought life and immortality to light  
11 through the gospel; whereunto I was appointed  
12 a herald, and an apostle, and a teacher. For  
which cause I suffer these things also; neverthe- Rom. i. 16.  
less I am not ashamed; for I know whom I have  
trusted, and am persuaded that he is able to

- keep that which I have committed unto him against the great day.
- 1 Tim. vi. 20. Hold fast, in faith and love which are in Christ Jesus, the form of sound words which thou heardest from me. That good thing which was committed unto thee, guard by the Holy Spirit which dwelleth in us. 13 14
- Acts xix. 10. This thou knowest, that all those who are in Asia turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy to the household of Onesiphorus; for he often refreshed me, and was not ashamed of my chain; but, when he was in Rome, sought for me diligently, and found me. The Lord grant him that he may find mercy from the Lord in the great day; and in how many things he ministered in Ephesus, thou very well knowest. 15 16 17 18
- Acts xxviii. 20.  
Heb. vi. 10.
- Josh. i. 7. THOU therefore, my son, be strengthened in the grace which is in Christ Jesus. And the things which thou hast heard from me among many witnesses, commit thou to faithful men, such as will be able to teach others also. As a good soldier of Christ Jesus, endure hardship. A soldier on service keeps himself from entanglement with the affairs of this life; that he may please him who enrolled him as a soldier. And also, if a man contends for a prize, he is not crowned unless he has contended lawfully. The husbandman who labours must be the first to partake of the fruits. Consider what I say; for the Lord will give thee understanding in all things. 1 2
- 2 Tim. iv. 5. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel; wherein I suffer as a malefactor; even unto bonds; but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we shall disown him, he also will disown us; if we are unfaithful, he abideth faithful; for he cannot disown himself. 3 4 5 6 7 8 9 10 11 12 13
- 1 Tim. iv. 15.  
2 Cor. i. 6.  
Matt. x. 33.

- 14 Of these things put them in remembrance, charging them before GOD that they strive not about words to no profit, to the subverting of the hearers. 2 Pet. i. 13.
- 15 Give diligence to present thyself approved unto GOD, as a workman who needeth not to be ashamed, handling aright (a) the word of truth. Matt. xiii. 52.
- 16 But shun profane babblings; for such men will further increase in ungodliness, and their word will eat as doth a canker; of whom are Hymenæus and Philetus; men who have erred concerning the truth, saying that there has been already a resurrection; and they overthrow the faith of some. Nevertheless the firm foundation of GOD standeth, having this seal, "The LORD knew those who are His," and, "Let every one who nameth the name of the LORD depart from iniquity." But in a great house there are vessels not only of gold and of silver, but also of wood and of earthenware; and some to honour, and some to dishonour. Therefore if a man purge himself from these things, he will be a vessel unto honour, sanctified, fit for the Master's use, prepared for every good work. 1 Cor. xv. 12.
- 19 some. Nevertheless the firm foundation of GOD standeth, having this seal, "The LORD knew those who are His," and, "Let every one who nameth the name of the LORD depart from iniquity." But in a great house there are vessels not only of gold and of silver, but also of wood and of earthenware; and some to honour, and some to dishonour. Therefore if a man purge himself from these things, he will be a vessel unto honour, sanctified, fit for the Master's use, prepared for every good work. Num. xvi. 5.
- 20 iniquity." But in a great house there are vessels not only of gold and of silver, but also of wood and of earthenware; and some to honour, and some to dishonour. Therefore if a man purge himself from these things, he will be a vessel unto honour, sanctified, fit for the Master's use, prepared for every good work. Jer. xv. 19.
- 21 and some to dishonour. Therefore if a man purge himself from these things, he will be a vessel unto honour, sanctified, fit for the Master's use, prepared for every good work.
- 22 But flee youthful lusts; and follow after righteousness, faithfulness, love, peace, with those who call on the LORD out of a pure heart. Ecc. xi. 9.
- 23 But foolish and unlearned questionings avoid, knowing that they engender strifes. And the servant of the LORD must not strive; but must be gentle to all, able to teach, forbearing, in meekness instructing those who oppose themselves; if GOD peradventure will give them repentance to the acknowledging of the truth; so that they who have been taken captive by the devil may recover themselves out of his snare, to do God's will (b). Gal. vi. 1.
- 26 so that they who have been taken captive by the devil may recover themselves out of his snare, to do God's will (b). 1 Tim. iii. 7.

- 3** 1 BUT know this, that in the last days grievous times will come. For men will be lovers of their own selves, avaricious, boasters, proud, blas- 1 Tim. iv. 1.
- 2 times will come. For men will be lovers of their own selves, avaricious, boasters, proud, blas-

(a) Or rightly dividing, or setting out.

(b) Or by the devil, to do his will, may recover themselves out of his snare.



	phemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, false accusers, intemperate, fierce, haters of good, traitors, headstrong, blinded by pride, lovers of pleasure rather than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are those who creep into houses, and make captives of silly women laden with sins, led away with divers desires, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these men also withstand the truth; men of corrupt minds, reprobate as to the faith. But they will proceed no further; for their folly will be manifest to all men, as the folly of those men also came to be.	3 4 5 6 7 8
2 Pet. ii. 10.		
Titus i. 11.		
Ex. vii. 22.		9
Acts xiii. 45.	But thou didst fully know my teaching, conduct, purpose, faithfulness, longsuffering, love, patience, persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra; what persecutions I endured; and out of them all the LORD delivered me. Yea, and all who would live piously in Christ Jesus will suffer persecution. But evil men and seducers will become worse and worse, deceiving and being deceived.	10 11 12 13
2 Thess. ii. 11.	But continue thou in the things which thou hast learned and of which thou hast been assured, knowing from what persons thou didst learn them; and that from childhood thou hast known (a) sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture given by inspiration of GOD is also profitable (b) for teaching, for reproof, for correction, for instruction in righteousness; that the man of GOD may be perfect, thoroughly furnished for every good work.	14 15 16 17
John v. 39.		
2 Pet. i. 21.		
Psa. cxix. 98.		
	I CHARGE thee, before GOD, and before Christ Jesus who is going to judge the living and the dead, and by his appearing and his kingdom: Preach the word; be instant in season, out of	1 4 2
Titus ii. 15.		

(a) Some MSS. insert "the."

(b) Or, is given by inspiration of GOD, and is profitable.

- 3 season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound teaching; but, having itching ears, will gather to themselves
- 4 teachers according to their own lusts, and will turn away their ears from the truth, and be
- 5 turned aside to fables. But be thou sober in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
- 6 For I am already being offered up (a), and the
- 7 time of my departure is at hand. I have fought the good fight, I have finished my course, I have
- 8 kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in the great day; and not to me only, but to all those also who have loved his appearing.
- 9, 10 Do thy diligence to come quickly to me; for Demas hath forsaken me, having loved this present world, and hath gone to Thessalonica;
- 11 Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for ministering. But Tychicus I sent to Ephesus. When
- 12, 13 thou comest, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.
- 14 Alexander the coppersmith did me much evil; the Lord will reward him according to his works;
- 15 and against him be thou also on thy guard; for he greatly withstood our words.
- 16 At my first defence no one supported me, but all forsook me; may it not be laid to their
- 17 charge. But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of
- 18 the mouth of the lion. The Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom; to him be glory for ever. Amen.
- 19 Salute Prisca and Aquila, and the house of
- 20 Onesiphorus. Erastus abode in Corinth; but

1 Tim. i. 4.

1 Tim. vi. 12.

1 John ii. 15.

Titus iii. 12.

Psa. xxviii. 4.

Acts vii. 60.

Psa. cxxi. 7.

(a) Or poured out (as a drink-offering).

Trophimus I left in Miletus sick. Do thy diligence to come before winter. 21

Eubulus, and Pudens, and Linus, and Claudia,  
and all the brethren, salute thee.

The Lord be with thy spirit. Grace be with 22  
you.

# THE EPISTLE TO TITUS

- 1 **1** PAUL, a servant of God, and an apostle of  
Christ Jesus, according to the faith of 2 Tim. ii. 25.  
God's elect; and the knowledge of the truth  
2 which is according to godliness; in hope of  
eternal life, which God, who cannot lie promised  
3 before the world began; but, in His own times,  
He manifested His word through the message Rom. x. 14.  
with which I was entrusted, according to the  
4 commandment of God our Saviour:—To Titus,  
my own son according to the common faith;  
grace, and peace, from God the Father, and  
Christ Jesus our Saviour.
- 5 I LEFT thee in Crete for this cause, that thou 1 Cor. xi. 34.  
shouldest set in order the things which are want-  
ing, and, as I directed thee, appoint elders in  
6 every city; any one who is blameless, the hus-  
band of one wife, having believing children who  
7 are not accused of excess, or unruly. For a 1 Tim. iii. 2.  
bishop must be blameless, as a steward of God;  
not self-willed, not soon angry, not given to  
wine, not a striker, not greedy of filthy lucre;  
8 but hospitable, a lover of good; prudent, right-  
eous, devout, self-controlled; holding fast the 2 Thess. ii. 15.  
faithful word which agrees with the teaching,  
that he may be able both to exhort in the sound  
doctrine, and to confute the gainsayers.
- 10 For there are many unruly persons, vain  
talkers and deceivers, especially those of the  
11 Circumcision; whose mouths must be stopped,  
for they subvert whole households, teaching for  
filthy lucre's sake things which they ought not.  
12 One of themselves, even a prophet of their own, Acts xvii. 28.  
said, "The Cretans are always liars, evil beasts,  
13 idle gluttons." This testimony is true. Where-  
fore rebuke them sharply, that they may be-  
14 come sound in the faith, and not give heed to 1 Tim. i. 4.

Jewish fables and to commandments of men who turn from the truth.

To the pure all things are pure; but to those who are defiled and unbelieving, nothing is pure, but even their mind and conscience are defiled. They profess that they know God; but in works they disown Him, being abominable, and disobedient, and as to every good work worthless.

BUT speak thou the things which beseem the sound teaching: that aged men be sober, grave, self-controlled, sound in faith, in love, in patience. Aged women likewise, that they be reverent in behaviour, not slanderers, nor enslaved by much wine, teachers of good things; that they may instruct the young women to be prudent, to love their husbands, to love their children, to be sober-minded, pure, workers at home, good, obedient to their husbands, that the word of God be not spoken against.

The young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works, sincerity (a) in doctrine, gravity, sound speech which cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of us.

Exhort servants to be subject to their masters, to please them well in all things, not contradicting, not purloining, but showing all good fidelity; that in all things they may adorn the doctrine of God our Saviour.

For the grace of God hath appeared, bringing salvation to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and piously, in this present age; looking for the blessed hope and glorious appearing of our great God and Saviour (b), Christ Jesus, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a special people, zealous of good works. Teach these things, and exhort; and rebuke with all authority. Let no one despise thee.

Put them in mind to be subject to rulers, to

(a) Or uncorruptness.

(b) Or of the great God and our Saviour.

- 2 authorities; to be obedient, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all meekness towards all men. Eph. iv. 2.
- 3 For we ourselves also were at one time foolish, disobedient, deceived, slaves to divers lusts and pleasures, living in malice and envy, hateful, 1 Cor. vi. 11.
- 4 and hating each other. But when the kindness of God our Saviour and His love towards man
- 5 appeared, (not by works of righteousness which we had done, but according to His mercy) He Eph. ii. 4.
- 6 saved us, through the washing of regeneration and renewal by the Holy Spirit, which He poured forth upon us richly through Jesus
- 7 Christ our Saviour; that, being justified by His Rom. viii. 24.
- 8 grace, we might become, according to hope, heirs of eternal life.
- 8 Faithful is the saying, and concerning these things I will that thou speak boldly. Let those who have believed God be careful to practise good works. These things are good and profitable to men; but avoid foolish questions, and 2 Tim. ii. 23.
- 9 genealogies, and contention, and strivings about the Law; for they are unprofitable and vain.
- 10 A man who is a heretic, after a first and a Matt. xviii. 17.
- 11 second admonition reject; knowing that he who is such hath turned aside, and sinneth, being self-condemned.
- 12 WHEN I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis;
- 13 for I have decided to winter there. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
- 14 And let our brethren learn to practise good Titus iii. 8.
- 15 works for necessary purposes, that they be not unfruitful.
- 15 All who are with me salute thee. Salute those who love us in faith. Grace be with you all.

## THE EPISTLE TO PHILEMON

Eph. iii. 1.	<p><b>PAUL</b>, a prisoner of Christ Jesus, and Timothy our brother, unto Philemon our dearly- beloved and fellow-labourer, and to our sister</p>	1 2
Eph. i. 2.	<p>Apphia, and to Archippus our fellow-soldier, and to the church in thy house; grace to you and peace, from God our Father, and the Lord Jesus Christ.</p>	3
Phil. i. 9.	<p>I THANK my GOD, making mention of thee always in my prayers, hearing of thy love and the faith which thou hast towards the Lord Jesus and unto all the saints; that the fellow- ship of thy faith may become effectual in the perfect knowledge of every good thing which is in us, unto Christ. For I had great joy and consolation in thy love, because the hearts of the saints are refreshed by thee, brother.</p>	4 5 6 7
1 Thess. ii. 6.	<p>Wherefore, though in Christ I might be very bold to enjoin on thee that which is fitting, yet for love's sake I rather beseech thee,—being such a one as Paul the aged, and now also a prisoner of Christ Jesus,—I beseech thee for my son</p>	8 9 10
1 Pet. ii. 10.	<p>Onesimus, whom I begot in my bonds; who in time past was to thee unprofitable, but now is profitable both to thee and to me; whom I am sending back to thee, himself, that is, my very heart; whom I would gladly have kept with me, that in thy stead he might have ministered to me in the bonds of the gospel; but without thy consent I was unwilling to do anything; that thy good deed should not be as it were of neces- sity, but of goodwill. For perhaps he was parted for a season, that thou shouldest receive him for ever; as a servant no longer, but more than a servant, a brother beloved, especially by me, but how much more by thee, both in the flesh and in the Lord.</p>	11 12 13 14 15 16
1 Cor. xvi. 17.		
Gen. xlv. 5.		

- 17 Therefore if thou countest me as a partner, 2 Cor. viii. 23.  
18 receive him as myself. And if he wronged thee  
at all, or oweth thee aught, put that to my  
19 account; I Paul write it with my own hand, I  
will repay it; not to say to thee that thou owest  
20 me even thy own self besides. Yea, brother, Phile. 7.  
let me have comfort of thee in the Lord; refresh  
my heart in Christ.
- 21 Having confidence in thy obedience I write  
to thee, knowing that thou wilt do even more  
22 than I say. But moreover prepare me also a Phil. ii. 24.  
lodging; for I trust that through your prayers  
I shall be granted to you.
- 23 Epaphras, my fellow-prisoner in Christ Jesus, Col. i. 7.  
24 saluteth thee, as do also Mark, Aristarchus,  
Demas, and Luke, my fellow-labourers.
- 25 The grace of the Lord Jesus Christ be with 2 Tim. iv. 22.  
your spirit.



# THE EPISTLE TO THE HEBREWS

Num. xii. 6. Heb. vii. 28.	<b>G</b> OD, having spoken in the prophets in time past, in many portions and in many ways, to the fathers, hath at the end of these days spoken to us by a Son, whom He appointed heir of all things; through whom also He made the world; who, being the effulgence of His glory, and the very image of His Being, and upholding all things by the word of his power, when he had made purification of sins, sat down at the right hand of the Majesty on high; being exalted so much above the angels, as he hath inherited a more excellent name than they.	1 2 3 4
Psa. ii. 8. Jno. i. 3.	For to which of the angels said <i>GOD</i> at any time,	5
Heb. vii. 27. Psa. cx. 1.	"Thou art My Son, This day I have begotten thee"? And, again,	6
Psa. ii. 7.	"I will be to him a Father, And he shall be to Me a Son"?	7
2 Sam. vii. 14.	And, again, when He bringeth the First-born into the world, He saith,	8
Psa. xcvi. 7.	"Let all the angels of <i>GOD</i> worship him." And of (a) the angels He saith,	9
Psa. civ. 4. Ex. iii. 2. 2 Kings vi. 17. } Psa. xlv. 6-7.	"Who maketh His angels winds, And His ministers a flame of fire." But of (a) the Son,	10
	"Thy throne, O <i>GOD</i> , is for ever; And the sceptre of uprightness is the sceptre of his kingdom. Thou didst love righteousness And hate iniquity; Therefore <i>GOD</i> , thy <i>GOD</i> , anointed thee With the oil of gladness above thy fellows."	11

(a) Or to.

10 And,  
 "Thou, LORD, in the beginning  
 Didst lay the foundation of the earth;  
 And the heavens are the works of Thy hands;  
 11 They will perish;  
 But Thou remainest;  
 And they all will wear out as doth a garment;  
 12 And as a cloak Thou wilt roll them up,  
 And they will be changed;  
 But Thou art the same,  
 And Thy years will not fail."

Psa. cii. 25, 27.

13 But to which of the angels said He at any time,

"Sit at My right hand,  
 Until I make thine enemies thy footstool?"

Psa. cx. 1.

14 Are they not all ministering spirits, sent forth to minister to those who shall inherit salvation?

Psa. ciii. 21.

2 1 THEREFORE we ought to give the more earnest heed to the things which we heard, lest at any  
 2 time we should drift away. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a  
 3 just recompense, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those who heard him, GOD also bearing testimony with signs and wonders, and with divers mighty works and gifts of the Holy Spirit, according to His will?

Acts vii. 53.

Num. xv. 31.

Heb. iv. 1.

Mark i. 14.

Acts xiv. 3.

5 For not unto angels hath He put in subjection  
 6 the world to come, whereof we speak. But one in a certain place testified, saying,

"What is man, that Thou art mindful of him?  
 Or the son of man, that Thou visitest him?"

Psa. viii. 4.

7 Thou madest him for a little while lower than the angels;  
 Thou crownedst him with glory and honour;  
 8 Thou didst put all things in subjection under his feet."

For in that He put all things in subjection under him, He left nothing which is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made for a little while lower than the angels, crowned with glory and honour, because of his

1 Cor. xv. 24.

Phil. ii. 8.

Acts ii. 33.

- John iii. 16. suffering of death, that by the grace of GOD he  
 Luke xxiv. 46. might taste death for every man. For it be- 10  
 seemed Him for whom are all things, and  
 Rom. xi. 36. through whom are all things, in bringing many  
 Heb. v. 8, 9. sons unto glory, to make the Captain of their  
 John xvii. 21. salvation perfect through sufferings.  
 For both he who sanctifieth and those who are 11  
 sanctified are all from One; for which cause he  
 is not ashamed to call them brethren, saying, 12  
 Psa. xxii. 22. "I will declare Thy name unto my brethren;  
 In the midst of the congregation  
 I will sing praise unto Thee."  
 And, again, 13  
 Psa. xviii. 2. "I will put my trust in Him."  
 And, again,  
 Isa. viii. 18. "Behold, I and the children  
 Whom God gave me."  
 Forasmuch then as the children are partakers 14  
 of blood and flesh, he also himself likewise took  
 share of the same; that through death he might  
 bring to naught him who had the power of death,  
 that is, the devil; and deliver those who through 15  
 fear of death were all their life-time subject to  
 bondage.  
 Luke i. 74. For verily it is not angels whom he is helping, 16  
 but he helpeth the seed of Abraham. Where- 17  
 fore it behoved him to be made in all points like  
 his brethren, that he might be a merciful and  
 faithful High Priest in things pertaining to GOD,  
 to make reconciliation for the sins of the people.  
 Heb. iv. 15. For in that he himself hath suffered being 18  
 tempted, he is able to succour those who are  
 tempted.
- WHEREFORE, holy brethren, partakers of 1 **3**  
 a heavenly calling, consider the Apostle and  
 High Priest of our confession, Jesus, who, even 2  
 as was Moses in the whole family of GOD, was  
 faithful to Him who appointed him. For he 3  
 has been deemed worthy of greater honour than  
 was Moses, in proportion as he who established  
 the family has greater honour than has the  
 family. For every family is founded by some 4  
 one; but GOD is He who founded all things.  
 Josh. i. 2. And, in His whole family, Moses for a testimony 5

to what would afterwards be spoken was, as steward, faithful; whereas Christ, as Son, is faithful over the family of God, whose family we are, if to the end we maintain unshaken our confidence and the glorying of our hope.

7 Wherefore—even as the Holy Spirit saith, Psa. xciv. 7.

“To-day if ye will hear His voice,

8 Harden not your hearts,

As in the provocation,

In the day of trial in the wilderness;

9 Where your fathers tried Me, by proving Me,

And saw My works forty years;

10 Wherefore I was grieved with that generation,

And said, They always err in their hearts;

But they knew not My ways;

11 As I swore in My wrath,

They shall not enter My rest”;

12 —take heed, brethren, lest there be in any of Mark vii. 21.

you an evil heart of unbelief, in departing from

13 the living God. But exhort each other daily,

while it is called To-day, lest any of you be

14 hardened through the deceitfulness of sin. For

we are made partakers of Christ, if we hold the

beginning of our confidence stedfast to the end;

15 since it is said,

“To-day if ye will hear His voice,

Harden not your hearts,

As in the provocation.”

Psa. xciv. 7.

16 For who, when they had heard, provoked?

But did not all who came out of Egypt under

17 Moses? But with whom was He grieved forty

years? was it not with those who sinned, whose

18 corpses fell in the wilderness? And to whom

swore He that they should not enter His rest,

19 but to those who believed not? So we see that

because of unbelief they could not enter.

Deut. i. 34.

Heb. xii. 15.

4 1 LET us therefore fear, lest haply, a promise

being left of entering His rest, any one of you

2 should seem to come short of it. For to us the

gospel has been preached, as well as to them;

but the word which they heard did not profit

them, not being mingled with faith in those who

3 heard it. For we who believed are entering

His rest, as He hath said,

Psa. cx. 4.

- Psa. xcvi. 11. "As I swore in My wrath,  
They shall not enter My rest,"  
although the works were finished from the  
foundation of the world. For He spoke in a 4  
certain place of the seventh day on this wise,  
"And God rested on the seventh day from all  
His works."  
And in this place again, 5  
"They shall not enter My rest."  
Since, therefore, it remaineth that some must 6  
enter it, and they to whom the gospel was first  
preached entered not because of unbelief, again 7  
He fixeth a certain day, saying in David, "To-  
day," after so long a time; as is aforesaid,  
"To-day if ye will hear His voice,  
Harden not your hearts."  
For if Joshua had given them rest, then God 8  
would not have spoken afterwards of another 9  
day. There remaineth therefore a Sabbath- 10  
rest for the people of God. For he who hath 11  
entered upon his rest hath also ceased from his  
own works, as God did from His.
- 2 Pet. i. 10. Therefore let us labour to enter that rest, lest 11  
any one fall after the same example of unbelief. 12  
For the word of God is living and powerful, and 12  
sharper than any two-edged sword, piercing even  
to the dividing asunder of soul and spirit, and  
of the joints and marrow, and able to discern the  
thoughts and intents of the heart; and there is 13  
no creature which is not manifest in His sight;  
but all things are naked and laid bare unto the  
eyes of Him with whom we have to do (a).
- Heb. ix. 12. SEEING then that we have a great High 14  
Priest, who hath passed through the heavens, 14  
Jesus the Son of God, let us hold fast our con-  
fession. For we have not a High Priest who 15  
cannot be touched with the feeling of our in-  
firmities; but one who was in all points tempted  
in like manner, yet without sin. Therefore let 16  
us come confidently to the throne of grace, that  
we may obtain mercy and find grace to help in  
time of need.
- Eph. iii. 12.

(a) Or to whom we must give an account.

- 5 1 FOR every High Priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices  
 2 for sins; being able to bear patiently with the ignorant and erring, since he himself also is  
 3 compassed with infirmity; and by reason of it he ought, as for the people, so also for himself, to offer for sins. Heb. viii. 3.
- 4 AND a person taketh not unto himself this honour; but he receives it on being called by  
 5 God, as also did Aaron. So also, for Christ to become a High Priest, He who glorified him was not Christ himself, but He who had said to him, Lev. ix. 7.  
 "Thou art My Son,  
 To-day I have begotten thee."
- 6 As He saith also in another place, Psa. ii. 7.  
 "Thou art a Priest for ever  
 After the manner of Melchizedek" (a).
- 7 Christ in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him who was able to save him from death, and was heard because of his  
 8 reverence; though he was a Son, yet he learned obedience by the things which he suffered; and  
 9 having been made perfect, he became to all who obey him the author of eternal salvation; being  
 10 called by God a High Priest according to the manner of Melchizedek. Matt. xxvi. 39.
- 11 And of him we have many things to say, and difficult to explain, seeing that ye have become  
 12 dull of understanding. For when, by reason of the length of time, ye ought to be teachers, ye have need that one teach you again what are the first principles of the oracles of God; and ye have become such as have need of milk, not of  
 13 solid food. For, every one who partaketh of milk is inexperienced in the word of righteousness; for he is a babe. But solid food is for  
 14 those who are fully-grown, who by reason of use have their senses trained to distinguish between good and evil. Heb. ii. 10.
- I Cor. iii. 1.

(a) The expression "order of Melchizedek," used here in the A. V., is misleading as to the sense of the Greek, which is more accurately conveyed by, "after (or according to) the manner of Melchizedek." See Heb. vii. 15, where the word "likeness" (or "similitude") is found in the Greek.

Phil. iii. 12.	THEREFORE leaving the first principles of Christ, let us press forward to perfection; not laying again a foundation of repentance from dead works and of faith towards God; a doctrine of washings (a), and of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permit.	1	6
Heb. ix. 10. James iv. 15.	For concerning those who once were enlightened, who tasted of the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and fell away—it is impossible to renew them unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame. For, the ground which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for those for whose sake it is tilled, receiveth blessing from God; but if it beareth thorns and thistles it is rejected, and is nigh unto being cursed; the end of which is to be burnt.	2	
Isa. i. 28.	But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. For God is not unrighteous to forget your work and the love which ye showed towards His name, in that ye ministered to the saints and do minister. And we desire that each of you should show the same diligence unto the full assurance of hope even to the end; that ye be not sluggish, but followers of those who through faith and patience inherit the promises.	3	
Psa. lxxv. 10.	For God, when He made promise to Abraham, having no greater by whom to swear, swore by Himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And so, Abraham, having patiently endured, obtained the promise.	4	
Matt. xxv. 40.	For men swear by one greater than themselves; and in every dispute among them the oath is conclusive as an assurance. Wherefore God, willing more abundantly to show to the heirs of His promise the immutability of His counsel,	5	
Heb. iii. 6.		6	
Gen. xxii. 16.		7	
Ex. xxii. 11.		8	
Heb. xi. 9.		9	
		10	
		11	
		12	
		13	
		14	
		15	
		16	
		17	

(a) Or baptisms.

- 18 intervened with an oath; that by two immutable things, in which it was impossible for GOD to lie, we who fled for refuge to lay hold of the hope set before us, might have strong consolation; which hope we have as an anchor of the soul, sure and stedfast and entering that which is within the veil, whither a forerunner has entered for us, even Jesus, who has become a High Priest for ever according to the manner of Melchizedek. Titus i. 2.
- 19 Heb. iv. 14.
- 20 Heb. vii. 17.
- 7 1 NOW this man, King of Salem, Priest of the Most High God, Melchizedek, who met Abraham returning from the smiting of the kings and Gen. xiv. 18.
- 2 blessed him, to whom Abraham allotted a tenth part of all, abideth a priest continually, being first, by interpretation, King of Righteousness, and then King of Salem also (that is, King of Peace), without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God.
- 3 4 Now, consider how great this man was, to whom the patriarch Abraham gave a tenth from the spoils. And verily, those of the sons of Levi who receive the priest's office, have a command to take tithes from the people, according to the Law, that is, from their brethren, though they Num. xviii. 2.
- 5 6 have all come out of the loins of Abraham; but he who was not of their genealogy took tithes from Abraham; moreover he blessed him who Gen. xiv. 20.
- 7 8 had the promises. But without any contradiction the less is blessed by the greater. And here, men who die receive tithes; but there, one of whom it is witnessed that he liveth, receives Rev. i. 18.
- 9 10 them. And, so to speak, Levi also who receiveth tithes, payed tithes through Abraham; for he, when Melchizedek met Abraham, was yet in the loins of his forefather.
- 11 Therefore, if perfection were attained by means of the Levitical priesthood (for under it the people hath received the Law), what further need was there that a different priest should rise according to the manner of Melchizedek, and not be reckoned according to the manner of Gal. ii. 21.
- 12 Aaron? For, the priesthood being changed, there is made of necessity a change also of the



- Law. For he of whom these things are spoken 13  
 belongeth to another tribe, no member of which  
 gave attendance at the altar; for, it is clear that 14  
 our Lord hath sprung from Judah, as to which  
 tribe Moses said nothing concerning priests.  
 And it is yet far more evident, if indeed there 15  
 ariseth, according to the likeness of Melchizedek,  
 a different priest, who has become so not accord- 16  
 ing to the law of an earthly commandment, but  
 according to the power of an imperishable life;  
 for it is testified, 17
- Isa. xi. 1. "Thou art a Priest for ever  
 After the manner of Melchizedek" (a).
- Psa. cx. 4. Thus, there is a doing away with the preceding 18  
 commandment, because of its weakness and un-  
 profitableness (for the Law made nothing per- 19  
 fect), and a bringing in of a better hope by  
 which we draw nigh to God.
- Rom. v. 2. Again, inasmuch as it was not without an 20  
 oath—for those have been made priests without  
 an oath, but this with an oath was made a priest 21  
 by Him who said to him,  
 "The LORD swore and will not repent,  
 Thou art a Priest for ever"—
- Heb. viii. 6. by so much hath Jesus become the surety of a 22  
 better covenant.
- Further, they truly were made priests many in 23  
 number, because by death they are prevented  
 from continuing; but he, because he continu- 24  
 eth ever, hath his priesthood unchangeable (b).  
 Wherefore he is also able to save to the uttermost 25  
 those who come to God through him, seeing  
 that he ever liveth to make intercession for them.
- 1 Pet. ii. 22. For such a High Priest also beseemed us, one 26  
 who is holy, innocent, undefiled, separated from  
 1 Sam. ii. 35. sinners, and raised higher than the heavens; who 27  
 Lev. ix. 7. needeth not daily, as those High Priests, to offer  
 up sacrifices, first for his own sins and then for  
 the people's; for this he did once for all when  
 he offered up himself. For the Law appointeth 28  
 as high priests men who have infirmity; but the  
 word of the oath, which came after the Law,  
 appointeth a Son who is perfected evermore.

(a) See note, p. 435.

(b) Or intransmissible.

- 8 1 NOW, to sum up the matters of which we are Eph. i. 20.  
 speaking:—We have such a High Priest, who sat  
 down at the right hand of the throne of the  
 2 Majesty in heaven; a minister of the Holy Place,  
 even of the true tabernacle, which the LORD  
 pitched, not man.
- 3 For every High Priest is appointed to present Eph. v. 2.  
 gifts and sacrifices; wherefore it is necessary  
 that this man also should have somewhat to  
 4 offer. If, then, he were on earth, he would not  
 be even a priest, seeing that there are those who  
 5 offer gifts according to the Law; who indeed Ex. xxv. 40.  
 serve that which is a copy and shadow of what  
 is heavenly, as Moses was admonished when he  
 was about to complete the tabernacle; for  
 “See,” God said, “that thou make all things  
 according to the pattern shown to thee in the  
 mount.”
- 6 But, as it is, he hath attained a more excellent 2 Cor. iii. 6.  
 ministry, in proportion as he is the mediator of  
 a better covenant, which was established upon  
 better promises.
- 7 For, if that first covenant had been faultless,  
 then no place would have been sought for a  
 8 second. For, finding fault with them, He saith,  
 “Behold the days come, saith the LORD,  
 When I will make a new covenant with the  
 house of Israel and with the house of  
 Judah; Jer. xxxi. 31.
- 9 Not according to the covenant which I  
 made with their fathers  
 In the day when,  
 To lead them forth from the land of Egypt,  
 I took them by the hand;  
 For they continued not in My covenant,  
 And I regarded them not, saith the LORD.
- 10 For this is the covenant which I will make Hos. ii. 23.  
 with the house of Israel  
 After those days, saith the LORD;  
 I will put My laws into their mind,  
 And will also write them on their hearts;  
 And I will be to them a GOD,  
 And they shall be to Me a people;
- 11 And they shall not teach each his fellow- Jer. xxxi. 34.  
 citizen

And each his brother, saying, Know the LORD;  
 For all shall know Me, from the least to the greatest of them.  
 For I will be merciful to their iniquities, 12  
 And their sins I will remember no more."  
 In that He saith, "A new covenant," He hath 13  
 pronounced the first to be worn out. Now that which is wearing out and growing old is ready to vanish away.

NOW truly even the first covenant had ordi- 1 9  
 nances of divine service, and its sanctuary on earth. For there was a tabernacle prepared, the 2  
 first, which is called the "Holy," wherein are the candlestick and the table and the show-bread;  
 and, beyond the second veil, a tabernacle called 3  
 the "Holy of Holies," having a golden censer, 4  
 and the ark of the covenant overlaid round about with gold, wherein were a golden pot holding the manna, Aaron's rod which budded, and the tables of the covenant; and above it cherubim 5  
 of glory, shadowing the mercy-seat; of which things it is not possible now to speak in detail.  
 Now these things having been thus made, the 6  
 priests go continually into the first tabernacle, performing their services; but into the second 7  
 the High Priest goeth alone once every year, not without blood which he presenteth for himself and for the errors of the people; the Holy Spirit hereby signifying that the way into the HOLY PLACE hath not yet been manifested, while there standeth the first tabernacle (which is an emblem for the present time); according to which are presented gifts and sacrifices also which cannot make the worshipper perfect as pertaining to the conscience; which things, together 10  
 with foods and drinks and divers washings, are merely carnal ordinances, imposed until a time of reformation.

But Christ having appeared as High Priest of 11  
 the good things which have come, passed through the tabernacle greater and nearer perfection, not made with hands (that is to say, not of this creation), and entered—not through the blood 12

Ex. xxv. }  
 Ex. xxvi. 36. }  
 Ex. xl. 3. }

1 Kings viii. 9.  
 Ex. xxv. 18.

Ex. xxx. 10.

John xiv. 6.

Psa. li. 16.

Lev. xi. 2. }  
 Heb. vi. 20. }

Acts xx. 28.

- of goats and calves, but through his own blood—  
 the HOLY PLACE once for all, having provided  
 13 an eternal redemption. For if the blood of Lev. xvi. 14.  
 goats and of bulls, and the ashes of a heifer  
 sprinkling the unclean, sanctify to the purifying  
 14 of the flesh, how much more will the blood of 1 Pet. i. 18.  
 Christ, who through the eternal Spirit offered  
 himself without spot to GOD, purify our con-  
 science from dead works to serve the Living  
 GOD! Heb. x. 22.
- 15 And for this end he is the mediator of a new  
 covenant, that, a death having taken place for  
 redemption from transgressions under the first  
 covenant, those who are called may receive the  
 16 promise of the eternal inheritance. For where  
 a testament is, there must be declared the death  
 17 of the testator. For a testament is valid when  
 men are dead, whereas it is of no force at all  
 while the testator liveth.
- 18 Hence not even the first covenant has been Num. xix. 2.  
 19 consecrated without blood. For, when every  
 commandment had been spoken by Moses to all  
 the people according to the Law, he took the  
 blood of calves and of goats, with water and  
 scarlet wool and hyssop, and sprinkled both the  
 20 book itself and all the people, saying, This is the  
 blood of the covenant which GOD hath com-  
 21 manded for you. Moreover he sprinkled with Ex. xxix. 12.  
 blood in like manner not only the tabernacle but  
 all the vessels of the ministry. And according  
 22 to the Law, almost all things are purified with  
 blood; and without shedding of blood there is  
 no remission. Lev. xvii. 11.
- 23 Therefore it was necessary that the copies of  
 things in the heavens should be purified with  
 these things; but the heavenly things them-  
 24 selves with better sacrifices than these. For  
 Christ entered, not a holy place made by hands, Rom. viii. 34.  
 a figure of the true; but heaven itself, now to  
 25 appear in the presence of GOD for us; nor was  
 this that he should offer himself often, as the  
 High Priest entereth the Holy Place every year  
 26 with blood not his own,—for in that case he must  
 have suffered often since the foundation of the  
 world—but, in fact, once for all at the end of the

- ages he hath been manifested to put away sin by the sacrifice of himself. And even as to die once, **27**  
**but** after this the judgment, is appointed unto **28**  
**men**; so also Christ, having been once offered to **28**  
**bear** the sins of **many**, will appear the second  
time apart from sin, to those who wait for him  
unto salvation.
- Col. ii. 17. **FOR**, the Law having a shadow of the good **1 10**  
things to come, and not the very counterpart of  
the things, it can never, by the sacrifices, year  
by year the same, which they offer continually,  
make perfect those who draw nigh. For then **2**  
would they not have ceased to be offered, be-  
cause the worshippers, being once purified, would  
have no more consciousness of sins? But in **3**  
those sacrifices there is a yearly remembrance of  
sins. For it is impossible that the blood of bulls **4**  
and of goats should take away sins.
- Lev. xvi. 34. Wherefore in coming into the world he saith, **5**  
“Sacrifice and offering thou wouldest not,  
But a body Thou didst prepare for me:  
In burnt-offerings and sin-offerings **6**  
Thou hadst no pleasure.  
Then I said, Lo, I am come, **7**  
(In the volume of the book it is written of  
me.)  
To do Thy will, O God.”
- Psa. xl. 6. Above, when he said, “Sacrifices and offerings **8**  
and burnt-offerings and sin-offerings thou  
wouldest not, neither hadst thou pleasure there-  
in” (which are offered according to the Law); **9**  
then he said, “Lo, I am come to do Thy will.”  
He taketh away the first, that he may establish  
the second. By which will we are sanctified, **10**  
through the offering of the body of Jesus Christ  
once for all.
- John xvii. 19. And every priest standeth, daily ministering, **11**  
and often presenting the same sacrifices which  
can never take away sins; but this man, after **12**  
he had offered one sacrifice for sins, sat down for  
ever (a) at the right hand of GOD; waiting hence-  
forth until his enemies shall be made his foot- **13**
- Psa. cx. 1.

(a) Or (read) for sins for ever, sat down.

- 14 stool. For by one offering he hath perfected  
 for ever those who are sanctified.  
 15 The Holy Spirit also testifieth to us; for,  
 after He hath said,  
 16 "This is the covenant which I will make with Jer. xxxi. 33.  
 them  
 After those days";  
 The LORD saith,  
 "I will put My laws upon their hearts,  
 And upon their minds I will write them;  
 17 And their sins and their iniquities I will  
 remember no more."  
 18 Now; where remission of these is, there is no  
 more any offering for sin.

- 19 HAVING therefore, brethren, by the blood of Heb. x. 8.  
 Jesus, freedom for entrance to the HOLY PLACE, John xiv. 6.  
 20 an entrance which he consecrated for us as a  
 new and living way through the veil, that is, his  
 21 flesh; and having a High Priest over the house  
 22 of GOD; let us draw near with a true heart in full Eph. iii. 12.  
 assurance of faith, having our hearts sprinkled  
 from an evil conscience, and our bodies washed  
 23 with pure water. Let us hold fast the confes-  
 sion of our hope, that it waver not, for He who  
 24 promised is faithful; and let us consider one  
 another that we may stir up each other to love  
 25 and to good works; not (as the custom of some Rom. xiii. 11.  
 is) forsaking the assembling of ourselves to-  
 gether, but exhorting each other; and so much  
 the more as ye see the day approaching.  
 26 For if we sin wilfully after having received the  
 knowledge of the truth, there remaineth no  
 27 more any sacrifice for sins, but a certain fearful  
 expectation of judgment, and a fiery indignation, Isa. lxiv. 1.  
 28 which will devour the adversaries. He who Deut. xvii. 6.  
 despised the Law of Moses died without mercy  
 29 upon *the testimony of* two or three witnesses; of  
 how much sorer punishment, think ye, will he  
 be deemed worthy, who hath trodden under foot  
 the Son of God, and hath accounted the blood  
 of the covenant, wherewith he was sanctified, a  
 common thing, and hath done despite to the  
 30 Spirit of grace! For we know Him who said, { Deut. xxxii. 35.  
 Rom. xii. 19.

"Vengeance is Mine,  
I will repay."

And, again,

"The LORD will judge His people."

Psa. cxxxv. 14.

It is a fearful thing to fall into the hands of 31  
the living GOD.

1 Thess. ii. 14.

But call to remembrance the former days, in 32  
which, after ye had been enlightened, ye endured a great conflict of sufferings; both while 33  
by reproaches and afflictions ye were made a gazing-stock, and also while ye became partakers with those who were so used. For ye 34  
sympathised with those who were in bonds, and took joyfully the spoiling of your goods, knowing that ye yourselves have a better possession, even an enduring one.

Luke xii. 33.

Therefore cast not away your confidence, 35  
which hath great recompense of reward. For ye have need of patience, that after ye have done the will of GOD ye may receive the promise.

Luke xxi. 19.

For, 37

Hab. ii. 4. }  
Gal. iii. 11. }

"Yet a little while and he who cometh  
Will come, and will not tarry.

Now, My righteous man will live by faith; 38  
And if he draw back, My soul hath no pleasure in him."

Heb. x. 26.

But we are not of those who draw back unto 39  
perdition; but of those who believe unto the saving of the soul.

NOW, faith is confidence in things hoped for, 1 11  
a being convinced of things not seen. For by it 2  
those of old time obtained a good testimony.

Gen. i. 1.

By faith, we understand that the world was 3  
framed by the word of GOD, so that what is seen was not made from things which appeared.

Gen. iv. 4.

By faith, Abel offered to GOD a more excellent 4  
sacrifice than Cain, on account of which he obtained witness that he was righteous, GOD testifying of his gifts; and through it he being dead yet speaketh.

Gen. v. 24.

By faith, Enoch was translated, that he 5  
should not see death; and was not found, because GOD had translated him; for before his translation he obtained this testimony, that he

- 6 had pleased GOD. But without faith, it is impossible to please Him; for he who cometh to GOD must believe that He exists, and that He shews Himself a rewarder of those who diligently seek Him.
- 7 By faith Noah, being warned of things not seen as then, made, in godly fear, an ark for the saving of his family; by which faith he condemned the world, and became an inheritor of the righteousness which is by faith. } Gen. vi. 8.  
} Gen. vi. 14.
- 8 By faith, Abraham, when he was called to go out to a place which he should afterwards receive for an inheritance, obeyed; and he went 9 out, not knowing whither he was going. By faith, he sojourned in the land of promise, as in a foreign land, dwelling in tents, together with Isaac and Jacob, the joint-heirs of the same 10 promise; for he was waiting for the city which hath the foundations, the craftsman and builder of which is GOD. Heb. xii. 22.  
Rev. xxi. 14, 19.
- 11 By faith, even Sarah herself received strength to conceive when she was past age, because she 12 judged Him faithful who had promised. So there sprang even from one, and him to all intents dead, as many as the stars of the heavens for multitude, and as the sand by the sea shore, innumerable. Gen. xxii. 17.
- 13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having acknowledged that they themselves were strangers and sojourners 14 on the earth. For those who say such things show plainly that they are seeking a country of their own. And truly, if they had been mindful of that from which they came out, they might 15 have had opportunity to return. But, as it is, they desire a better one, that is, a heavenly; wherefore GOD is not ashamed of them, to be called their GOD; for He hath prepared for them a city.
- 16 17 By faith, Abraham, when he was tried, hath made an offering of Isaac! yea, he who had welcomed the promises was offering up his only- 18 begotten son, though it had been said to him, 19 "In Isaac shall thy seed be reckoned"; account-
- Gen. xlvii. 9.  
} Psa. xxxix. 13.
- Hos. xiv. 2.
- Gen. xxii. 1.
- Gen. xxi. 12.



ing that God was able even to raise him from the dead; whence also he in parable received him.

- Gen. xxvii. 28. By faith, also, Isaac blessed Jacob and Esau 20  
concerning things which were to come.
- Gen. xlvii. 31. By faith, Jacob, when he was dying, blessed 21  
each of the sons of Joseph; and worshipped,  
leaning on the top of his staff.
- Gen. I. 25. By faith, Joseph, when near his end, made 22  
mention of the departure of the children of  
Israel, and gave commandment concerning his  
bones.
- Ex. ii. 2. By faith, Moses, when he was born, was hidden 23  
Acts vii. 20. three months by his parents, because they saw  
that he was a beautiful child; and they were not  
afraid of the king's commandment.
- By faith, Moses, when he had grown up, re- 24  
fused to be called the son of Pharaoh's daughter;  
choosing rather to suffer affliction with the 25  
people of GOD, than to enjoy the pleasures of  
sin for a season; esteeming the reproach of 26  
Christ greater riches than the treasures of Egypt;  
for he had respect to the recompense of reward.
- Ex. x. 28. By faith, he forsook Egypt, not fearing the 27  
wrath of the king; for he endured as seeing Him  
who is invisible.
- Ex. xii. 11. } By faith, he appointed the Passover, and the 28  
Ex. xii. 18. } sprinkling of blood, lest He who destroyed the  
first-born should touch themselves.
- Ex. xiv. 22. By faith, they passed through the Red Sea as 29  
by dry land; which the Egyptians attempting  
to do were drowned.
- Jos. vi. 20. By faith, the walls of Jericho fell down, after 30  
they had been encompassed seven days.
- Jos. ii. 1. } By faith, Rahab the harlot, having received 31  
Jos. vi. 17. } the spies peaceably, perished not with the dis-  
Jos. vi. 23. } obedient.
- John xxi. 25. } And what shall I say more? for time would 32  
Jud. vi. 11. } fail me to tell of Gideon, of Barak, of Samson,  
Jud. vi. 15. } of Jephthah; of David too, and Samuel, and  
of prophets; who by faith subdued king- 33  
doms, wrought righteousness, obtained promises,  
stopped the mouths of lions, quenched the vio- 34  
lence of fire, escaped the edge of the sword, out  
of weakness were made strong, proved mighty in  
war, turned to flight armies of aliens. Women 35

- received their dead by a resurrection; others were tortured, not accepting deliverance, that they might obtain a better resurrection; others had experience of mockings and scourgings, yea moreover of bonds and imprisonment; they were stoned, were tempted, were sawn asunder, were slain with the sword; they went about in sheepskins and goatskins; being destitute, afflicted, ill-treated; of whom the world was not worthy; they wandered in deserts, and on mountains, and in caves and the clefts of the earth.
- And all these, though they obtained a good testimony through their faith, received not the promise, GOD having provided something better for us, that apart from us they should not be made perfect.
- 12 1 WHEREFORE seeing that we are encompassed with so great a cloud of witnesses, let us also lay aside every weight and the sin which so easily besets us, and let us run with patience the race which lies before us, looking unto Jesus the Author and Finisher of the faith; who for the joy which was set before him despised shame and endured a cross; and hath sat down at the right hand of the throne of God.
- 2 3 For, that ye grow not weary, fainting in your souls, consider him who endured such contradiction of sinners against himself. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto sons,
- 4 "My son, despise not thou the chastisement of the LORD,
- 5 Nor faint when thou art rebuked by Him;
- 6 For, whom the LORD loveth He chastiseth, And He scourgeth every son whom He receiveth."
- 7 Endure unto chastisement; GOD is dealing with you as with sons; for what son is there whom his father chastiseth not? But if ye are without chastisement, whercof all have been made partakers, then ye are bastards, and not sons.
- 8 Furthermore, we had fathers of our flesh who chastised us, and we gave them reverence; shall
- 2 Kings iv. 20.  
Acts vii. 52.  
Rev. vi. 11.  
Luke xxiv. 26.  
Pro. iii. 11.  
Job. v. 17.  
Pro. xiii. 24.  
Num. xxvii. 16.

- we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastised us as it seemed good to them; but He for our profit, that we might be partakers of His holiness. Now, any chastisement seemeth for the present to be not joyous, but grievous; nevertheless, to those who have been disciplined by it, it yieldeth afterwards the peaceful fruit of righteousness.
- Isa. xxxii. 17. }  
Isa. xxxv. 3. }  
Pro. iv. 26. }
- Deut. xxix. 18. }  
Gen. xxv. 31. }
- Ex. xix. 16. }  
Ex. xix. 12. }
- Deut. ix. 19. }  
Luke x. 20. }
- Ex. xxiv. 8. }  
Heb. xi. 4. }
- Wherefore, strengthen the hands which hang down and the feeble knees; and make straight paths for your feet; that what is lame be not turned out of the way, but rather may be healed. Follow after peace with all men; and after holiness, without which no one will see the LORD; looking diligently, lest any one falling away from the grace of God, any root of bitterness springing up, trouble you, and the many be defiled thereby; lest there be any fornicator or profane person, such as Esau, who for one meal sold his birth-right. For ye know that afterwards, when he desired to inherit the blessing, he was rejected, though he sought it earnestly with tears; for he found no place for repentance.
- For ye have not come to that which could be felt, and which burned with fire; and to blackness and darkness and tempest, and the sound of a trumpet, and the utterance of words; the hearers of which entreated that no word more should be spoken to them—for they were not able to bear that which was enjoined, "And if even a beast touch the mount, it shall be stoned"; and, so terrible was the sight, Moses said, "I exceedingly fear and tremble"—but ye have come to a mount Sion and to a city of the living God, a heavenly Jerusalem, and to tens of thousands of angels; to a general assembly and church of first-born who have been enrolled in heaven, and to a judge who is God of all; and to spirits of just men made perfect; and to Jesus the mediator of a new covenant, and to a blood of sprinkling which speaketh in better wise than did Abel.
- See that ye reject not him who speaketh. For if they escaped not when they rejected him who

gave warning on earth, much more shall we not  
 escape, who turn away from him who warneth  
 26 from heaven; whose voice then shook the earth; Hag. ii. 6.  
 but who now hath promised, "Again, once for  
 all I will shake, not the earth only, but also the  
 27 heavens." And this word, "again, once for  
 all," pointeth to the removing of those things  
 which are shaken, as of things which are made,  
 that those things which are not shaken may  
 28 remain. Wherefore, as we are receiving a king-  
 dom which is not to be shaken, let us have grace,  
 whereby we may serve God acceptably with  
 29 reverence and fear; for our God is a consuming Deut. iv. 24.  
 fire.

13 1, 2 LET brotherly love continue. Forget not to  
 entertain strangers; for thereby some have en- Gen. xviii., xix.  
 3 tertained angels unawares. Remember those Matt. xxv. 36.  
 who are in bonds, as bound with them; and  
 those who suffer adversity, as being yourselves  
 4 also in the body. Let marriage be held in  
 honour among all, and let the bed be undefiled;  
 for fornicators and adulterers God will judge.  
 5 Let your life be free from covetousness; be con- { Deut. xxxi. 8.  
 tent with such things as ye have; for He hath } Josh. i. 5.  
 said, "I will in no wise leave thee, neither will I Psal. cxviii. 6.  
 6 in any wise forsake thee"; so that we boldly say,  
 "The LORD is my helper, I will not fear;  
 What shall man do unto me?"  
 7 Remember those who have rule over you, who  
 spoke to you the word of God; and, considering  
 the outcome of their way of life, be imitators of  
 their faith.  
 8 Jesus Christ is the same (a), yesterday and to- Rev. i. 4.  
 9 day, and for ever. Be not carried away by 1 John iv. 1.  
 divers and strange doctrines; for it is a good  
 thing that the heart be established with grace,  
 not with foods, by which those who occupy Heb. ix. 10.  
 themselves therewith have not profited.  
 10 We have an altar from which those who serve  
 11 the tabernacle have no right to eat. For the { Lev. iv. 12.  
 bodies of those victims, the blood of which is } Lev. xvi. 27.  
 brought into the Holy Place by the High Priest Num. xix. 3.

(a) Or the self-same.

for a sin-offering, are burnt outside the camp. Wherefore Jesus also, that he might sanctify the 12 people with his own blood, suffered outside the gate. Let us therefore go forth to him outside 13 the camp, bearing his reproach. For here we 14 have not a continuing city, but we seek that which is to come. Through him therefore let 15 us offer a sacrifice of praise to GOD continually, that is, the fruit of lips which confess his name. But to do good and to distribute forget not; for 16 with such sacrifices GOD is well pleased.

1 Thess. v. 12. Obey those who have rule over you, and submit yourselves; for they watch for your souls, as those who shall give account; that they may do it with joy and not with grief; for that would be unprofitable for you. 17

Acts xxiv. 16. Pray for us; for we are persuaded that we 18 have a good conscience, in all things wishing to live honourably; and I the more earnestly beseech you to do this, that I may be restored to you the sooner. 19

1 Thess. v. 23. Now the GOD of peace, who brought from the 20 dead our Lord Jesus, the Great Shepherd of the sheep, through the blood of an everlasting covenant, make you perfect in every good thing 21 to do His will, working in us (a) that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever. Amen.

1 Pet. v. 10. Phil. ii. 13.

BUT I beseech you, brethren, bear with the 22 word of exhortation; for I have written to you in few words. Know that our brother Timothy 23 is set at liberty; with whom, if he come shortly, I will see you.

Salute all those who have rule over you, and 24 all the saints. They from Italy salute you. Grace be with you all. 25

(a) Or you.

# THE GENERAL EPISTLE

OF

## JAMES

- 1** **1** **J**AMES, a servant of GOD, and of the Lord Jude 1.  
Jesus Christ, to the Twelve Tribes which Acts viii. 1.  
are of the Dispersion, greeting.
- 2** My brethren, count it all joy when ye fall into  
**3** divers trials; knowing that the trying of your Rom. v. 3.  
**4** faith worketh patience: but let patience have  
its perfect work, that ye may be perfect and en-  
tire, lacking in nothing.
- 5** If any of you lacketh wisdom, let him ask of Pro. ii. 3.  
**6** GOD, who giveth to all liberally, and upbraideth  
not; and it will be given him. But let him ask  
in faith, nothing doubting. For he who doubt-  
**7** eth is like foam of the sea driven by the wind  
and tossed. For let not that man think that he,  
**8** a double-minded man, unstable in all his ways,  
will receive any thing from the LORD.
- 9** Let the brother of low degree rejoice in that he  
**10** is exalted; but the rich, in that he is brought  
low; because as the flower of the grass he will Isa. xl. 6.  
**11** pass away. For the sun riseth with its burning  
heat, and withereth the grass, and the flower  
thereof falleth, and the grace of the fashion of  
it perisheth: so also will the rich man fade away  
in his goings.
- 12** **BLESSED** is the man who endureth tempta- 2 Tim. iv. 8.  
tion; for when he is proved he will receive the  
crown of life, which the Lord promised to those Rev. ii. 10  
who love him.
- 13** Let no one say when he is tempted, I am  
tempted by GOD; for GOD cannot be tempted  
**14** with evil, neither tempteth He any man. But  
every one is tempted, when he is drawn away Hos. xiii. 9.  
**15** and enticed by his own lust. Then, when lust Job xv. 35.

- hath conceived, it beareth sin; and sin, when it is fully-grown, bringeth forth death. Be not deceived, my beloved brethren: all good giving and every perfect gift are from above, and come down from the Father of lights, with whom can be no variableness neither shadow of (a) turning. Of His own will He begat us by the word of truth, that we should be a kind of firstfruits of His creatures.
- John iii. 27.      16  
17
- Pro. xvii. 27.      Ye know this, my beloved brethren; but let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of GOD. Wherefore put away all filthiness and overflowing of wickedness, and receive with meekness the engrafted word, which is able to save your souls.      19  
20  
21
- Col. iii. 5.      22
- Matt. vii. 21.      But be ye doers of the word, and not hearers only, deceiving your own selves. For if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror—for he beheld himself, and has gone his way; and he immediately forgot what manner of man he was. But whoso looked into a perfect law, the law of liberty, and continued therein, having become, not a hearer who forgetteth, but a doer who worketh, will be blessed in his deed.      23  
24  
25
- 2 Cor. iii. 18.      26
- Psa. xxxiv. 13.      If any one is counted to be religious, yet bridleth not his tongue, but deceiveth his own heart, that man's religion is worthless. Religion pure and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction; to keep oneself unspotted from the world.      27
- 1 Cor. ii. 8. }  
Lev. xix. 15. }  
Pro. xxiv. 23. }      MY brethren, hold not (b) the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there came into your assembly a man with gold rings and in rich clothing, and there came in also a poor man in mean clothing; and ye had regard to him wearing the rich clothing, and said, Sit thou here in an honourable place; and ye said to the poor man, Stand thou there, or, Sit by my footstool—

(a) Or cast by.

(b) Or do ye hold?

- 4 did ye not make distinctions among yourselves,  
and show yourselves judges whose thoughts are  
5 evil? Hearken, my beloved brethren: Did not 1 Cor. i. 26.  
God choose those who are poor as to the  
world, to be rich in faith and heirs of the king-  
dom which He promised to those who love Him?  
6 But ye despised the poor man. Do not the rich  
oppress you, yea, and drag you before the judg-  
7 ment-seats? Do not they blaspheme the hon-  
8 ourable name by which ye are called? If ye Lev. xix. 18.  
fulfil the royal law according to the scripture,  
"Thou shalt love thy neighbour as thyself," ye  
9 do well; but if ye have respect of persons, ye  
commit sin, and are convicted by the Law as  
10 transgressors. For whosoever shall keep the  
whole Law, and yet falter in one point, has be- Ex. xx. 13.  
11 come guilty in respect of all. For He who said,  
"Do not commit adultery," said also, "Do not  
kill." Now if thou committest not adultery,  
yet killest, thou hast become a transgressor of  
12 the Law. So speak ye, and so act, as those who  
13 are to be judged by a law of liberty. For to him  
who showed no mercy, judgment will be without Pro. xxi. 13.  
mercy; mercy glorieth over judgment.
- 14 OF what use is it, my brethren, for any one Matt. vii. 26.  
if he has not works to say that he has faith? can  
15 that faith save him? If a brother or a sister be  
16 naked, and destitute of daily food, and one of  
you say, "Depart in peace, be warmed and  
satisfied," yet ye give them not those things  
which are needful to the body; what doth it  
17 profit? Even so, faith, if it hath not works, is  
dead in itself.
- 18 Yet some one will say, "Thou hast faith, and  
I have works; show me thy faith apart from thy  
works, and by my works I will show thee my James iii. 13.  
19 faith; believest thou that God is One? thou  
doest well; the evil spirits also believe, and Mark i. 24.  
shudder."
- 20 But art thou willing to learn, O vain man, that  
21 faith apart from its works is fruitless? Was not Gen. xxii. 9.  
Abraham our father justified by works, when he  
22 offered up Isaac his son upon the altar? Thou  
seest that faith wrought with his works, and



- Gen. xv. 6. that by his works his faith was perfected. And 23  
the scripture was fulfilled which saith, "Abraham believed God, and it was reckoned to him as righteousness"; and he was called "Friend of God." Ye see that by works a man is justified, and not by faith only. 24
- Josh. ii. 1. }  
Josh. vi. 17. } Likewise also was not Rahab the harlot justified by works, when she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, so likewise faith apart from works is dead. 25 26
- Matt. xxiii. 8. MY brethren, become not teachers, many of you; knowing that we shall receive a stricter judgment. For in many things we all falter. 1 3  
1 Kings viii. 46. If any one faltereth not in word, he is a perfect man, able also to bridle his whole body. Now, if we put the horses' bits into their mouths, that they may obey us, we turn about their whole body. Behold also the ships; though they are so great, and are driven by fierce winds, yet they are turned about by a very small helm, whithersoever the steersman chooseth. Even so the tongue is a little member, and boasteth great things. Behold, how small the fire, how great the forest it kindleth! And the tongue, the world of iniquity; the tongue, which defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell, sets itself as a fire among our members. 2 3 4 5 6
- Psa. xxxii. 9. For every kind of beasts, and of flying things, and of creeping things, and of things in the sea, is tamed, and hath been tamed by men; but the tongue no man can tame; a restless evil, full of deadly poison. Therewith we bless the Lord and Father; and therewith we curse men, who are made after the likeness of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Doth a fountain send forth from the same opening sweet and bitter? Can a fig tree, my brethren, bear olives? or a vine, figs? Nor can salt water produce sweet. 7 8 9 10 11 12
- Pro. xii. 18.  
Pro. xvi. 27. WHO among you is a wise man and endued with knowledge? let him show by his good life 13
- Matt. vii. 16.  
Phil. i. 27.

14 his works with meekness of wisdom. But if ye  
 15 have bitter envying and strife in your hearts, 1 Cor. iii. 3.  
 16 glory not, and lie not against the truth. This  
 17 wisdom is not that which descendeth from above,  
 18 but is earthly, unspiritual, devilish. For where  
 envying and strife are, there are confusion and  
 every vile practice. But the wisdom which is  
 from above is first pure, then peaceable, gentle,  
 easy to be entreated, full of mercy and good  
 fruits, without partiality (a), without hypocrisy; Heb. xii. 11.  
 18 and the fruit of righteousness is sown in peace Gal. v. 22.  
 for those who make peace.

4 1 WHENCE come wars, and whence fightings  
 among you? come they not hence, even from  
 2 your pleasures which make war in your mem-  
 3 bers? Ye lust; and have not: ye kill, and are  
 4 envious, yet cannot obtain: ye fight and war;  
 5 ye have not, because ye ask not: ye ask, and  
 6 receive not, because ye ask amiss, that ye may  
 consume it in your lusts.  
 7 Ye adulteresses, know ye not that friendship 1 John ii. 15.  
 with the world is enmity against God? therefore  
 8 whosoever will be a friend of the world maketh  
 9 himself into an enemy of God. Or think ye  
 10 that the scripture saith in vain, "The spirit  
 which He placed in us lusteth enviously"?  
 11 But He giveth greater grace; wherefore it saith,  
 "GOD resisteth the proud, but giveth grace to  
 the humble." } Pro. iii. 34.  
 } Psa. cxxxviii. 6  
 12 Therefore submit yourselves to God. Resist 1 Pet. v. 9.  
 13 the devil, and he will flee from you. Draw nigh 2 Chron. xv. 2.  
 14 to God, and He will draw nigh to you. Cleanse  
 15 your hands, ye sinners; and purify your hearts,  
 16 ye double-minded. Be afflicted, and mourn, and  
 17 weep; let your laughter be turned into mourn-  
 18 ing, and your joy into heaviness. Humble your-  
 19 selves in the sight of the LORD, and He will lift Matt. xxiii. 12.  
 20 you up.  
 21 SPEAK not evil one of another, brethren. He  
 who speaketh evil of a brother, or judgeth his  
 brother, speaketh evil of the Law, and judgeth  
 the Law; but if thou judgest the Law, thou art

(a) Or fickleness.

- Matt. x. 28. not a doer of the Law, but a judge. There is 12  
 one Lawgiver and Judge, who is able to save and  
 to destroy: but who art thou, who judgest thy  
 neighbour?
- Job vii. 7. GO TO, now, ye who say, To-day or to-morrow 13  
 we will go into such a city, and continue there a  
 year, and trade and get gain. Whereas ye know 14  
 not what your life will be on the morrow. For  
 ye are a vapour, which appeareth for a little 15  
 time, and then vanisheth. Whereas ye ought  
 to say, "If the LORD will, we shall live, and do 16  
 this or that." But now ye glory in your boast- 17  
 ings. All such glorying is evil. Therefore to  
 him who knoweth how to do what is good, and  
 doeth it not, to him it is sin.
- Luke xii. 47. Go to, now, ye rich, weep and howl for your 1 5  
 miseries which are coming upon you. Your  
 riches are corrupted, and your garments are 2  
 moth-eaten. Your gold and your silver are 3  
 cankered; and the canker of them will be a  
 witness against you, and will devour your flesh  
 as doth fire. Ye heaped up treasure in the last  
 days. Behold, the hire of the labourers who 4  
 reaped your fields, which was unjustly kept back  
 by you, crieth out; and the cries of those who  
 reaped entered the ears of the Lord of Hosts.
- Luke xvi. 19. Ye lived in pleasure on the earth, and were 5  
 Matt. v. 39. wanton; ye nourished your hearts, in a day of  
 slaughter. Ye condemned, ye killed the right- 6  
 eous one; he doth not resist you.
- Deut. xi. 14. BE patient, therefore, brethren, until the 7  
 coming of the Lord. Behold, the husbandman  
 waiteth for the precious fruit of the land, and  
 hath long patience for it, until he receive the  
 early and the later rain. Be ye also patient; 8  
 Rev. iii. 20. establish your hearts; for the coming of the  
 Lord draweth nigh. Murmur not one against 9  
 another, brethren, that ye be not judged; be-  
 hold, the Judge standeth before the door.
- Job i. 21. } Brethren, take, for an example of suffering 10  
 Job xlii. 1. } affliction, and of long patience, the prophets who  
 spoke in the name of the LORD. Behold, we 11  
 count those happy who endured. Ye have  
 heard of the patience of Job, and have seen the

end the LORD made, for the LORD is very pitiful, and of tender mercy.

- 12 But above all other things, my brethren, swear not; not by heaven, nor by the earth, nor with any other oath; but let your yea be yea, and your nay, nay; lest ye fall under judgment. Matt. v. 34.
- 13 Is any one among you afflicted? let him pray. 2 Chr. xxxiii. 12.
- 14 Is any one merry? let him sing praise. Is any one sick among you? let him call for the elders of the church; and let them, in the name of the Lord, anoint him with oil, and pray over him; Eph. v. 19.
- 15 and the prayer of faith will save the sick; and the LORD will raise him up; and if he has committed sins, they will be forgiven him. Confess your sins, then, one to another, and pray one for another, that ye may be healed. } Mark vi. 13.  
} Isa. xxxiii. 24.
- 16 Mighty in its working is a righteous man's prayer. Elijah was a man of like passions with us, and he prayed earnestly that it might not rain; and for three years and six months it rained not on the land. And again he prayed, and the heavens gave rain, and the land brought forth her fruit. Acts xix. 18.  
1 Kings xvii. 1.  
1 Kings xviii. 41.
- 17 MY BRETHREN, if any one among you err from the truth, and any one convert him, know ye, that he who converteth a sinner from the error of his way will save his soul from death, and will cover a multitude of sins. 1 Kings xviii. 42.  
Pro. x. 12.

# THE FIRST GENERAL EPISTLE

OF

## PETER

Acts viii. 4.	<b>P</b> ETER, an apostle of Jesus Christ, to those sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace and peace be multiplied unto you.	1	<b>1</b>
Eph. i. 4.		2	
2 Cor. i. 3.	<b>BLESSED</b> be the God and Father of our Lord Jesus Christ, the God who, according to His abundant mercy, by the resurrection of Jesus Christ from the dead begot us again unto a living hope, unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for you, who are guarded by the power of God, through faith, unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now, for a season (if need be), ye are in heaviness through manifold trials; that your tested faith, being much more precious than gold, which perisheth though it is tested with fire, may be found unto glory and praise and honour at the revelation of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls.	3	
Heb. ix. 15.		4	
Heb. xii. 7.		5	
James i. 3.		6	
1 John iv. 20.		7	
Dan. ix. 3.	Concerning which salvation the prophets who prophesied of the grace which would come to you, diligently inquired and searched; searching what time, or what manner of time, the Spirit of Christ which was in them signified, when it testified beforehand the sufferings of Christ, and the glories which would follow. And to them it was revealed, that not to themselves but to you they	8	
2 Pet. i. 21.		9	
Heb. xi. 39.		10	
		11	
		12	

ministered the things which are now reported to you by those who preached the gospel to you with the Holy Spirit sent forth from heaven—things into which angels desire to look. Acts ii. 4.

- 13 WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts of your ignorance; but as he who called you is holy, so become ye holy in all your behaviour; because it is written, "Ye shall be holy; for I am holy." Luke xii. 35.
- 14 of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts of Rom. xii. 2.
- 15 your ignorance; but as he who called you is holy, so become ye holy in all your behaviour; Lev. xi. 44.
- 16 because it is written, "Ye shall be holy; for I am holy."
- 17 And if ye call on the Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; Phil. ii. 12.
- 18 knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain course of life received by tradition from
- 19 your fathers; but with the precious blood of Christ, as of a lamb without spot and without John i. 29.
- 20 blemish; who verily was foreordained before the foundation of the world, but was manifested at
- 21 the end of the times, for the sake of you who through him are believers in God who raised him from the dead, and gave him glory; that your faith and hope might be in God. Matt. xxviii. 18.
- 22 Seeing that ye have purified your souls in obeying the truth, unto unfeigned love of the brethren, love each other from the heart fervently; having been born again, not from corruptible seed, but from incorruptible, through 1 John iii. 14.
- 23 the living and abiding word of God. For, John i. 13.
- 24 the living and abiding word of God. For,  
 "All flesh is as grass,  
 And all the glory of it is as the flower of grass.  
 The grass withered,  
 And the flower fell away;  
 But the word of the LORD abideth for ever."
- 25 And this is the word which by the gospel is preached unto you. 2 Pet. i. 19.
- 2 WHEREFORE putting away all wickedness and all guile, and hypocrisies and envies, and all evil speaking, desire, as new-born babes, the pure milk of the mind, that ye may grow thereby Matt. xviii. 3.

Psa. xxxiv. 8.	unto salvation; if ye have tasted that the Lord	3
Psa. cxviii. 22.	is gracious. To whom coming, as to a living	4
	stone, rejected indeed by men, but in God's	
	sight chosen, precious, ye also as living stones	5
Isa. xxviii. 16.	are being built up a spiritual house, for a holy	
	priesthood, to offer up spiritual sacrifices, ac-	6
	ceptable to God through Jesus Christ. Where-	
Isa. xxviii. 16.	fore, it is contained in the scripture,	
	"Behold, I lay in Sion an elect stone, a chief	
	corner stone, precious;	
	And he who believeth on him shall not be	
	put to shame."	
	To you therefore who believe, belongs the hon-	7
	our, but to those who believe not,	
Psa. cxviii. 22. {	"The stone which the builders rejected,	
Matt. xxi. 42. }	The same is made the head of the corner"	
	and	8
Isa. viii. 14.	"A stone of stumbling and a rock of offence."	
	For they, being disobedient, stumble at the	
	word; whereunto also they were appointed.	
Ex. xix. 6.	But ye are a chosen race, a royal priesthood, a	9
	holy nation, His own people; that ye may show	
	forth the excellencies of Him who called you out	
	of darkness into His marvellous light; ye who in	10
Hos. ii. 23.	time past were not a people, but are now the	
	people of God; who had not obtained mercy,	
	but now have obtained mercy.	
Psa. cxix. 19.	DEARLY beloved, I beseech you, as strangers	11
	and sojourners, to abstain from fleshly lusts,	
	which war against the soul; observing honour-	12
	able behaviour among the Gentiles; that in	
Matt. v. 16.	what matter they speak against you as evil-	
	doers, they, because of your good works which	
	they behold, may glorify God in the day of	
	visitation.	
	Submit yourselves to every appointment of	13
	man for the Lord's sake; whether it be to the	
	king, as set over us; or to governors, as to those	14
	who are sent by him for the punishment of evil-	
	doers, and for the praise of those who do well.	
Titus ii. 8.	For so is the will of God, that with well doing	15
	ye may put to silence the ignorance of foolish	
Gal. v. 13.	men; as free, and not using your liberty for a	16
	cloak of vice, but as servants of God. Honour	17

all men. Love the brotherhood. Fear GOD. } Pro. xxiv. 21.  
Honour the king. } John xiii. 35.

- 18 Servants, be subject to your masters with all  
fear; not only to the good and gentle, but also  
19 to the froward. For this is acceptable, if a man  
for conscience towards GOD endure grief, suffer-  
20 ing wrongfully. For what merit is there, if  
when for your faults ye are buffeted ye take it  
patiently? but if when ye do well and suffer for it  
ye take it patiently, this is acceptable with GOD.  
21 For even hereunto ye were called; because  
Christ also suffered for you, leaving you an  
example; that ye should follow the steps of  
22 him who did no sin, neither was deceit found in  
23 his mouth; who, when he was reviled, reviled  
not in return; when he suffered, threatened not,  
but committed himself to Him who judgeth  
24 righteously. And he himself bore our sins in  
his own body on the tree, that we, being dead to  
sins, should live to righteousness; and by his  
25 stripes ye were healed. For ye were going  
astray as sheep; but have now returned to the  
Shepherd and Bishop of your souls.
- 3 1 Likewise, ye wives, be in subjection to your  
husbands; that, if any obey not the word, they  
may without the word be won by the conduct of  
2 the wives, as they behold your pure and reverent  
3 conduct. Let not your adorning be the out-  
ward adorning of plaiting the hair, and of wear-  
4 ing gold or putting on apparel; but rather let it  
be the character hidden in the heart, in the im-  
perishable apparel of the meek and quiet spirit  
5 which in the sight of GOD is of great price. For  
thus, in old time, the holy women also who  
trusted in GOD adorned themselves, being in  
6 subjection to their own husbands; even as  
Sarah obeyed Abraham, calling him lord; whose  
children ye became by doing good and not being  
afraid with any terror.
- 7 Likewise, ye husbands, dwell with your wives  
according to knowledge, giving honour to the  
woman as to the weaker vessel, as to those who  
are joint-heirs of the grace of life; that your  
prayers be not hindered.
- 8 FINALLY, be ye all of one mind, be compas- 1 John iii 18.



sionate, love as brethren, be tender-hearted, be lowly-minded; not rendering evil for evil, or railing for railing, but contrariwise, giving a blessing; because ye were hereunto called, that ye should inherit a blessing. 9

Matt. v. 44.

For, 10

Psa. xxxiv. 13.

“He who would enjoy life,  
And see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking guile;  
But let him turn aside from evil, 11  
And do good;  
Let him seek peace  
And follow after it.

For the eyes of the LORD are over the 12  
righteous,

And His ears are open unto their prayer;  
But the face of the LORD is against those  
who do evil.”

Pro. xvi. 7.

Isa. viii. 12.

And who is he who will harm you if ye be 13  
zealous for that which is good? But even if ye 14  
suffer for righteousness' sake, blessed are ye.  
And be not afraid with fear of them, neither be  
troubled; but sanctify in your hearts the Christ 15  
as Lord; being always ready to give an answer  
to every one who asks you a reason for the hope  
which is in you; yet with meekness and fear;  
having a good conscience; that in what matter 16  
ye are spoken against, they who falsely accuse  
your good behaviour in Christ may be ashamed.

For, if the will of GOD be so, it is better that 17  
ye suffer for doing good, than for doing evil.

1 Pet. ii. 21.

For Christ also once died for sins, the righteous 18  
on behalf of the unrighteous, that he might  
bring you to GOD, being put to death in the  
flesh, but made alive in the spirit; in which also 19  
he went and preached to spirits in prison, who 20  
one time had been disobedient—when the long-  
suffering of GOD was waiting in the days of Noah  
while the ark was being prepared, wherein few  
(that is, eight souls) were saved—through  
water; which also, after a true type, now saveth 21  
you, even baptism (not the putting away of the  
defilement of the flesh, but the seeking after  
GOD with a good conscience); through the

Gen. vi 3.

Eph. v. 26.

- 22 resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him. Eph. i. 21.
- 4 1 FORASMUCH then as Christ suffered in the flesh, arm yourselves likewise with the same mind; for he who hath suffered in the flesh hath  
2 ceased from sin; that he should live the rest of his time in the flesh, no longer to the lusts of  
3 men, but to the will of God. For the time past is sufficient to have spent in working the will of the Gentiles, while walking in lasciviousness, lusts, excess of wine, revellings, carousings, and  
4 profane idolatries; as to which they count it strange that ye run not with them to the same  
5 excess of profligacy, speaking evil of you; but they shall give account to him who is ready to  
6 judge the living and the dead. For to this end the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- 7 BUT the end of all things is at hand; therefore  
8 be sober and watchful unto prayer. Above all other things have fervent love among yourselves; for love covereth a multitude of sins. Be hospitable to each other without complaining;  
9 as each received a gift, ministering the same one to another as good stewards of the manifold  
10 grace of God. If any one speak, let him speak as it were oracles of God; if any one minister, let him do it as of the ability which God supplieth; that God in all things may be glorified through Jesus Christ, whose are the glory and the dominion for ever. Amen.
- 11 12 BELOVED, let not the fiery trial among you, which comes to test you, seem strange to you, as if some strange thing were happening to you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye also may rejoice with exceeding joy.
- 13 14 If ye are reproached for the name of Christ, blessed are ye, for the Spirit of glory and of God  
15 resteth upon you. For let none of you suffer as
- Phil. ii. 5.  
1 Cor. vi. 11.  
Acts xiii. 45.  
Pro. x. 12.  
Heb. xiii. 2.  
1 Cor. x. 31.  
1 Cor. iii. 13.  
Matt. v. 11.

a murderer, or as a thief, or as an evil-doer, or as  
 a busybody in other men's matters. Yet if any 16  
 one suffer as a Christian, let him not be ashamed;  
 Isa. x. 12. but let him glorify GOD in this name. For the 17  
 time has come for judgment to begin at the  
 family of GOD; and if it begin first at us, what  
 Pro. xi. 31. will be the end of those who obey not the gospel  
 of GOD? And if the righteous scarcely is saved, 18  
 where will the ungodly and sinful appear? Where- 19  
 fore let those who suffer according to the will of  
 GOD commit their souls, in well doing, to a faith-  
 ful Creator.

THE elders, therefore, among you, I, who am 1 5  
 their fellow-elder, and a witness of the sufferings  
 Rom. viii. 17. of Christ, and also a partaker of the glory which  
 John xxi. 17. will be revealed, exhort: Tend the flock of GOD 2  
 which is among you, not as by constraint, but  
 willingly, according to GOD; not for filthy 3  
 1 Tim. iv. 12. lucre (a), but of a ready mind; and not as being  
 lords over your charges, but becoming examples 4  
 to the flock. And when the Chief Shepherd  
 shall appear, ye will receive the fadeless crown  
 of glory.  
 Pro. iii. 34. Likewise, ye younger, submit yourselves to 5  
 the elder; yea, gird ye all yourselves with hu-  
 mility one towards another; for GOD resisteth  
 the proud, but giveth grace to the humble.  
 Therefore humble yourselves under the mighty 6  
 hand of GOD, that He may exalt you in due  
 time; casting all your anxiety upon Him; for 7  
 Psal. lv. 22. He careth for you.  
 Be sober, be vigilant; your adversary the 8  
 devil, as a roaring lion, walketh about, seeking  
 whom he may devour; him resist, stedfast in 9  
 James iv. 7. the faith, knowing that the same afflictions are  
 accomplished in your brethren who are in the  
 world.  
 Heb. xiii. 21. And the GOD of all grace, who called you to 10  
 His eternal glory in Christ, will Himself, after ye  
 have suffered a little while, make you perfect,  
 establish, strengthen, settle you. Unto Him 11  
 the dominion for ever. Amen.

(a) Or base gain.

- 12 BY Silvanus, our faithful brother, as I count 2 Cor. i. 19.  
him, I have written to you briefly, exhorting,  
and testifying that this is the true grace of God;  
13 unto which stand ye fast. She who is in Baby-  
lon, elected together with you, saluteth you;  
14 and so doth Mark my son. Salute ye one an- Rom. xvi. 16.  
other with a kiss of love. Peace be with you all  
who are in Christ.

# THE SECOND GENERAL EPISTLE

## OF

# PETER

Eph. iv. 5.	<p><b>S</b>YMEON PETER (<i>a</i>), a servant and apostle of Jesus Christ, to those who, in the right- eousness of our God and Saviour (<i>b</i>) Jesus Christ, obtained a like precious faith with us:</p>	1 <b>1</b>
Dan. iv. 1.	<p>Grace and peace be multiplied unto you in the knowledge of God and of Jesus our Lord; seeing that His divine power hath granted unto us all things which pertain to life and godliness, through the knowledge of Him who called us by His own glory and virtue; whereby He hath given to us His precious and exceedingly great promises; that by these ye may become par- takers of the Divine nature, having escaped the corruption which is in the world through lust.</p>	2 3 4
2 Tim. i. 9.	<p>AND, for this very reason using all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kind- ness, love. For if these things are in you and abound, they show you to be neither slothful nor unfruitful unto the knowledge of our Lord Jesus Christ. For he who lacketh these things is blind, and cannot see afar off, and has for- gotten that he was cleansed from his old sins.</p>	4 5 6 7 8
Heb. xii. 10.	<p>Wherefore, the more, brethren, give diligence to make your calling and election sure; for if ye do these things ye will never fall; for so will be ministered unto you abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.</p>	9 10 11
Phil. i. 9.		
James i. 4.		
John xiii. 34.		
John xv. 2.		
1 John ii. 9.		
Rev. xxii. 14.		

(*a*) Some MSS. have "Simon Peter." (See note on Acts xv. 14.)

(*b*) *Or* our God and *the* Saviour.

- 12 Wherefore I shall always be ready to put you  
in remembrance of these things, though ye know  
them and are established in the present truth.
- 13 Yea, I think it right, as long as I am in this 2 Pet. iii. 1.  
tabernacle, to stir you up by putting you in
- 14 remembrance; knowing that shortly I must put John xxi. 18.  
off my tabernacle, even as our Lord Jesus Christ
- 15 showed me. Moreover I will give all diligence  
that ye may be able after my decease to have  
these things always in remembrance.
- 16 For, when we made known to you the power 2 Cor. iv. 2.  
and coming of our Lord Jesus Christ, we did not  
follow cunningly devised fables, but had been
- 17 eye-witnesses of his majesty. For he received  
from God the Father honour and glory, when  
there was borne to him from the resplendent  
glory such an utterance, "This is My Son, My Matt. iii. 17.
- 18 beloved, in whom I am well pleased." And  
this voice borne from heaven we ourselves heard  
when we were with him on the holy mount.
- 19 We have also a surer word of prophecy; Psa. cxix. 105.  
whereto ye do well to take heed, as to a lamp  
which shineth in a dark place, until the day  
dawn, and the day star arise in your hearts;
- 20 knowing this first, that no prophecy of the  
21 scripture may be privately interpreted. For  
prophecy came not at any time by the will of Luke i. 70.  
man; but men, being moved by the Holy Spirit,  
spoke from God.
- 2 1 BUT there arose false prophets also among the Deut. xiii. 1.  
people, even as among you there will be false  
teachers, who will privily bring in destructive  
heresies, even denying the Lord (a) who bought  
them, and bringing on themselves swift de-  
struction. And many will follow their licentious  
ways; by reason of whom the way of truth will
- 2 be evil spoken of. And through covetousness Jude 4, 7.  
they will by deceitful utterances make gain of  
you; but the sentence long ago given against  
them lingereth not, and their destruction slum-  
bereth not.
- 4 For if God spared not angels when they  
sinned, but cast them down to hell, and com-

(a) Or "Master," as in Acts iv. 24, Jude 4, and Rev. vi. 10.

	mitted them to pits of darkness, to be reserved unto judgment; and spared not the old world, bringing in a flood upon the world of the un- godly; yet saved (with seven others) Noah, a herald of righteousness; and burning the cities of Sodom and Gomorrah to ashes, condemned them with an overthrow, making them an ex- ample unto those who should thereafter lead ungodly lives; and delivered righteous Lot dis- tressed with the licentious life of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)— the LORD knoweth how to deliver the godly out of trial, and to reserve the unrighteous under punishment unto the day of judgment; but es- pecially those who walk according to the flesh in the lust of impurity, and despise authority.	5 6 7 8 9 10
Gen. vii. 23. } Gen. viii. }		
Gen. xix. 24.		
Psa. xxxiv. 15.		
Heb. xiii. 4.		
Jude 8, 10.	While railing at dignities, they tremble not, being presumptuous, self-willed; whereas angels, though greater in might and power, bring not before the LORD a railing judgment against them. But these, as unreasoning creatures, made naturally to be taken and destroyed, speak evil of things which they understand not, and will also perish in their own corruption, suffering wrong as the reward of wrong-doing. They count it pleasure to riot in the daytime; spots they are and blemishes, revelling in their own deceivings (a) while they feast with you; having eyes which are full of adultery (b), and cannot cease from sin; alluring unstable souls; having hearts exercised in covetousness; children of a curse; who, leaving the right way, wandered off, having followed the way of Balaam, son of Beor, one who loved the wages of unrighteous- ness, but was rebuked for his iniquity; a dumb ass speaking with man's voice checked the mad- ness of the prophet.	11 12 13 14 15 16
Phil. iii. 19.		
Num. xxii. 7.		
Eph. iv. 14.	These are wells without water, and mists driven by a storm; to whom the blackness of darkness is reserved. For, when they speak great	17 18

(a) Some MSS. have "love feasts."

(b) *Lit.* of an adulteress.

swelling words of vanity, they allure through the lusts of the flesh, through wantonness, such as are scarcely escaping from those who live in error.

- 19 While they promise them liberty, they themselves are the slaves of corruption; for by whomsoever a man is overcome, to him he is  
 20 brought into bondage. For if those who, through the knowledge of the Lord and Saviour Jesus Christ, escaped the pollutions of the world, become again entangled therein and overcome, the last state has become worse with them than  
 21 the first. For it would be better for them not to have known the way of righteousness, than, after they had known it, to turn back from the  
 22 holy commandment delivered to them. It has happened to them according to the true proverb, "A dog turning back to its own vomit," and "A sow which had washed, to wallowing in the mire."

John viii. 34.

Luke xi. 26.

Pro. xii. 28.

Pro. xxvi. 11.

- 3 1 THIS second epistle, beloved, I now write to you; in both I stir up your sincere mind by way  
 2 of remembrance; that ye may be heedful of the words which were spoken before by the holy  
 3 prophets, and of the commandment of the Lord and Saviour through your apostles; knowing  
 4 this first, that scoffers in the last days will come with scoffing, walking according to their own  
 5 lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning  
 6 of the creation. For this they wilfully ignore, that by the word of GOD there were of old, heavens, and an earth formed out of water and  
 7 by means of water; whereby the world which then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word have been stored with fire, being kept unto a day of judgment and of destruction of ungodly men.

Eze. xii. 22.

{ Gen. i. 1.  
 Gen. i. 6.  
 Gen. vii. 21.

- 8 But, beloved, be not unmindful of this one thing, that one day is with the LORD as a thousand years, and a thousand years are as one day.  
 9 The LORD is not slack concerning his promise, as some men count slackness; but is long-suffering

Psa. xc. 4.



- towards you, wishing not that any should perish, but that all should come to repentance. But, 10  
 like a thief, a day of the LORD will come, in which the heavens will pass away with a rushing noise, while elements burning with fervent heat will be dissolved; and the earth and the works which are therein will be disclosed (a).
- Psa. cii. 26. .
- John xv. 12. Seeing that all these things are being thus dissolved, what manner of persons ought ye to be in holy conduct and godliness, looking for and hastening the coming of the day of God, by reason of which the heavens being on fire will be dissolved, and elements burning with fervent heat are melting away? But we, according to 11  
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(a) *Lit.* found; some MSS. have "burnt up."

# THE FIRST EPISTLE GENERAL

OF

## JOHN

- 1 1 **T**HAT which was from the beginning, which John i. 1.  
we have heard, which we have seen with  
our eyes, which we looked upon, and our hands Luke xxiv. 39.  
2 felt, of the word of life;—and the life was mani- John xvii. 3.  
fested, and we have seen it, and bear testimony,  
and declare to you the eternal life which was  
with the Father, and was manifested to us;—  
3 that which we have seen and heard we declare John xvii. 21.  
to you also, that ye also may have fellowship  
with us; and truly our fellowship is with the  
4 Father, and with His Son Jesus Christ. And John xv. 11.  
these things we write, that our joy may be  
fulfilled.
- 5 **A**ND this is the message which we have heard  
from him, and declare to you: GOD is light, and 1 Tim. vi. 16.  
in Him there is no darkness at all.
- 6 If we say that we have fellowship with Him, Eph. i. 7.  
yet walk in darkness, we lie, and do not the  
7 truth; but if we walk in the light as He is in  
the light, we have fellowship one with another, Heb. ix. 14.  
and the blood of Jesus His Son cleanseth us  
from all sin.
- 8 If we say, "We have no sin," we are deceiv- Pro. xx. 9.  
9 ing ourselves, and the truth is not in us. If we  
confess our sins, He is faithful and just to forgive Job xxxiii. 27.  
us our sins, and to cleanse us from all unright-  
10 eousness. If we say, "We have not sinned,"  
we call Him a liar, and His word is not in us.
- 2 1 **M**y little children, these things I write to you,  
that ye may not sin. And if any one sin, we have  
an Advocate (a) with the Father, Jesus Christ } Rom. viii. 34.  
2 the righteous; and he is the propitiation (b) } John xiv. 16.

(a) Or Comforter; Gr. Paraclete.

(b) Or atonement.

- Rom. iii. 25. for our sins; and not for ours only, but also for the whole world.
- Luke vi. 46. And if we are keeping his commandments we thereby perceive that we know him. He who saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily the love of (a) God has been perfected; hereby we know that we are in him. He who saith he abideth in him ought himself also to walk even as he walked.
- John xiii. 34. Beloved, I write no new commandment to you, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. Again, a new commandment I write to you, which thing is true in him and in you; because the darkness is passing away, and the true light is now shining. He who saith that he is in the light, yet hateth his brother, is in darkness even until now. He who loveth his brother abideth in the light, and there is in him no occasion of stumbling. But he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness blinded his eyes.
- 2 Pet. i. 9. I write to you, little children, because your sins have been forgiven you for his name's sake.
- Pro. iv. 25. I write to you, fathers, because ye have known Him who is from the beginning. I write to you, young men, because ye have overcome the wicked one. I have written to you, little children, because ye know the Father. I have written to you, fathers, because ye have known Him who is from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- Psa. xxv. 11. Love not the world, neither the things which are in the world. If any one loveth the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not from the Father, but is of the world. And the world
- Eph. vi. 10. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- 2 Pet. ii. 10. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

(a) Or for.

with the lust thereof passeth away; but he who doeth the will of GOD abideth for ever.

18 Children, it is a last hour; and as ye heard that an antichrist cometh, even now there have arisen many antichrists; whereby we know that it is a last hour. They went out from us, but were not of us; for if they had been of us, they would have continued with us; but they went out that it might be made manifest that not one of them is of us. 2 Tim. ii. 19.

20 And ye have an anointing from the Holy One, and ye all know the truth. I have written to you, not because ye know it not, but because ye 2 Cor. i. 21.

22 know it, and because no lie is of the truth. Who is the liar but he who denieth that Jesus is the 1 John iv. 3.

Christ? This is the antichrist, even he who denieth the Father and the Son. Whosoever denieth the Son, neither hath he the Father; he who acknowledgeth the Son, hath the Father also.

24 As for you, let that abide in you, which ye heard from the beginning. If that which ye also will abide in the Son and in the Father. 2 John 6.

25 And this is the promise which he himself promised us, even the eternal life. John xvii. 3.

26 These things I have written unto you concerning those who would seduce you. But the anointing which ye received from him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, abide in him. John xiv. 26.

28 And now, little children, abide in him; that, if he shall appear, we may have confidence, and not shrink ashamed from him at his coming. If ye know that he is righteous, ye know that every one also who doeth righteousness has been begotten of him. Jer. xiii. 23.

3 1 BEHOLD, what great love the Father hath bestowed upon us, that we should be called children of GOD; and such we are. For this reason the world knoweth us not, because it knew not him. Eph. ii. 4.

2 Beloved, we are now children of GOD, and it doth not yet appear what we shall be; we know Job xix. 26.

	that if he shall appear, we shall be like him; for	3
Matt. v. 8.	we shall see him as he is. And every one who	
Matt. v. 48.	hath this hope set on him purifieth himself, even	
	as he is pure.	
	Every one who doeth sin doeth also lawless-	4
	ness; and sin is lawlessness. And ye know that	5
Heb. ix. 26.	he was manifested to take away sins; and in him	6
	is no sin. Every one who abideth in him	
Isa. liii. 4.	sinneth not; every one who sinneth hath not	7
	seen him, neither known him. Little children,	
John viii. 44.	let no one deceive you; he who doeth righteous-	8
	ness is righteous, even as he is righteous. He	
	who committeth sin is of the devil; for the	
	devil sinneth from the beginning. For this pur-	
	pose the Son of God was manifested, that he	
1 Pet. i. 23.	might destroy the works of the devil. Every	9
	one who is begotten of God committeth not sin;	
	for GOD'S seed remaineth in him, and he cannot	
	sin, because he has been begotten of GOD. In	10
	this the children of GOD are manifested, and the	
	children of the devil. No one who doeth not	
	righteousness is of GOD, neither is he who loveth	
	not his brother.	
John xv. 12.	For this is the message ye heard from the be-	11
Gen. iv. 8.	ginning, that we should love each other; not as	12
Num. xxii. }	Cain was of the wicked one, and slew his brother.	
Num. xvi. 1. }	And wherefore slew he him? Because his own	
	works were evil, and his brother's righteous.	
	Marvel not, brethren, if the world hates you.	13
	We know that we have passed from death to	14
	life, because we love the brethren. He who	
Matt. v. 21.	loveth not abideth in death. Every one who	15
	hateth his brother is a murderer; and ye know	
	that no murderer hath eternal life abiding in	
	him.	
	Hereby we know what love is, because <i>Christ</i>	16
	laid down his life for us; and we ought to lay	
Deut. xv. 7.	down our lives for the brethren. But whoso	17
	hath the good things of this world, and seeth his	
	brother have need, and yet shutteth up his	
	tender compassion from him, how abideth the	
	love of GOD in him? Little children, let us not	18
	love with word, neither with the tongue; but in	
John xiii. 35.	deed and truth. Hereby we shall know that we	19
	are of the truth, and shall assure our hearts be-	

20 fore him, in whatsoever our hearts condemn us ;  
 21 for God is greater than our hearts, and knoweth  
 22 all things. Beloved, if our hearts condemn us  
 23 not, then we have confidence towards God; and  
 24 whatsoever we ask, we receive from Him, be-  
 cause we keep His commandments and do those  
 things which are pleasing in His sight. And this  
 is His commandment, that we should believe on  
 the name of His Son Jesus Christ; and love each  
 other, as He gave us commandment. And he  
 who keepeth His commandments abideth in  
 God, and God in him. And hereby we know  
 that He abideth in us, by the Spirit which He  
 gave us.

Psa. cxlv. 18.

Rom. viii. 9.

4 1 BELOVED, believe not every spirit, but try  
 the spirits whether they are from God; because  
 many false prophets have gone out into the  
 2 world. Hereby ye know the Spirit of God:  
 Any spirit which confesseth Jesus Christ as  
 3 having come in the flesh, is from God; and any  
 spirit which confesseth not Jesus, is not from  
 God; and this is the spirit of antichrist, whereof  
 ye have heard that it cometh; and now it is  
 already in the world.

Jer. xxix. 8.

2 Pet. ii. 18.

1 Cor. xii. 3.

4 Ye are from God, little children, and them ye  
 have overcome; because He who is in you is  
 5 greater than he who is in the world. They are  
 from the world; therefore they speak from the  
 6 world, and the world heareth them. We are  
 from God; he who knoweth God heareth us;  
 he who is not from God heareth us not. Hereby  
 we know the spirit of truth, and the spirit of  
 error.

Rom. viii. 37.

Isa. viii. 20.

7 BELOVED, let us love one another; for love is  
 from God; and every one who loveth has been  
 8 begotten of God, and knoweth God. He who  
 9 loveth not knew not God; for God is love. In  
 this the love of God was manifested in us, in  
 that God hath sent His only begotten Son into  
 the world that we may live through him.  
 10 Herein is love, not that we have loved God, but  
 that He loved us, and sent His Son to be the  
 11 propitiation for our sins. Beloved, if God so  
 12 loved us, we ought also to love each other. No

John iii. 16.

Matt. xviii. 33.

- John xiv. 20. one hath seen GOD at any time. If we love each other, GOD abideth in us, and His love is perfected in us. Hereby we know that we abide in Him and He abideth in us, because He hath given us of His Spirit. 13
- And we have seen and testify that the Father hath sent the Son to be the Saviour of the world. 14
- Rom. x. 8. Whosoever shall confess that Jesus is the Son of GOD, GOD abideth in him, and he in GOD. And we have known and have believed the love which GOD hath in us. GOD is love; and he who abideth in love abideth in GOD, and GOD abideth in him. Herein love has been made perfect with us, that in the day of judgment we may have confidence; in that as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; for fear bringeth punishment, and he who feareth has not been made perfect in love. We love, because He first loved us. 15 16 17 18
- John xv. 16. If a man hateth his brother, and saith, "I love GOD," he is a liar; for he who loveth not his brother, whom he hath seen, cannot (a) love GOD whom he hath not seen; and we have this commandment from Him, that whoso loveth GOD, the same should also love his brother. 19
- John xiii. 34. EVERY one who believeth that Jesus is the Christ, has been begotten of GOD; and every one who loveth Him who begat loveth him who is begotten of Him. 20 5
- John i. 12. Whenever we love GOD and do His commandments, we thereby know that we love the children of GOD. For this is love of GOD, that we keep His commandments; and His commandments are not grievous. For whatsoever is born of GOD overcometh the world; and this is the victory which overcame the world, even our faith. Who is he who overcometh the world, but he who believeth that Jesus is the Son of GOD? 2 3 4 5
- John xiv. 15. This is he who came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And it is the Spirit that 6
- 1 Cor. xv. 57.
- John xix. 34.

(a) Or (according to some ancient MSS.), How can He.

- 8\* beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of GOD is greater; for the witness of GOD is this, that He hath borne witness of His Son. He who believeth on the Son of GOD hath the witness in himself; he who believeth not GOD, hath called Him a liar; because he believeth not the witness which GOD gave concerning His Son.
- 9  
10  
11 And this is the witness, that GOD hath given to us eternal life, and this life is in His Son. He who hath the Son hath life; and he who hath not the Son of GOD hath not life.
- 12  
13 THESE things I have written to you who believe in the name of the Son of GOD, that ye may know that ye have eternal life. And this is the confidence which we have towards Him, that if we ask any thing according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him.
- 14  
15  
16 If any one see his brother committing a sin which is not unto death, he shall ask, and GOD will give him life for those who sin not unto death. There is a sin unto death; I say not that he should make request concerning that.
- 17 All unrighteousness is sin; and there is a sin which is not unto death.
- 18 We know that every one who is begotten of GOD sinneth not; but he who was begotten of GOD keepeth him (a), and the evil one toucheth him not. And we know that we are from GOD, and the whole world lieth in the evil one. And we know that the Son of GOD has come, and has given us understanding, that we may know Him who is true; and we, in His Son Jesus Christ, are in Him who is true. He is the true GOD, and eternal life.
- 19  
20  
21 Little children, keep yourselves from idols.

Rom. viii. 16.

John i 4.

John v. 24.

John xx. 31.

Pro. xv. 29.

Rom. v. 20.

James i. 27.

Luke xxiv. 25.

1 Cor. x. 14.

\* Verse 7, which appears in no ancient MS., is now generally regarded as spurious. It is also omitted from the Revised Version.

(a) Or himself, "he who" in text standing for Jesus Christ.



## THE SECOND EPISTLE OF JOHN

**T**HE Elder unto the elect lady and her children, whom I love in truth (and not I only, but also all who know the truth) for the truth's sake which dwelleth in us and will be with us for ever. Grace, mercy, and peace will be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I found some of thy children walking in the truth, as we received commandment from the Father.

And now I beseech thee, Lady, as writing to thee no new commandment, but that which we had from the beginning—that we love one another. And this is love, that we walk according to His commandments. This is the commandment in which ye are to walk, as ye heard from the beginning. For many deceivers went forth into the world, they who confess not Jesus Christ as coming in the flesh. Such is the deceiver and the antichrist.

Look to yourselves, that ye lose not those things which we wrought, but that ye receive a full reward. Whosoever goeth forward, and abideth not in the doctrine of Christ, hath not God. He who abideth in the doctrine hath both the Father and the Son. If any one come to you and bring not this doctrine, receive him not into your house, neither wish him God speed; for he who wisheth him God speed is partaker of his evil deeds.

Having many things to say to you, I would not do so with paper and ink; but I trust to be with you and speak face to face, that our joy may be fulfilled.

The children of thy elect sister salute thee.

## THE THIRD EPISTLE OF

# JOHN

- 1 **T**HE Elder to Gaius the beloved, whom I love  
2 in truth: Beloved, in all things I wish that  
3 thou mayest prosper and be in health, even as  
4 thy soul prospereth. For I greatly rejoiced 2 John 4.  
5 when brethren came and testified to thy truth,  
6 even as thou walkest in truth. I have no  
7 greater joy than this, that I may hear of my Pro. xxiii. 24.  
8 children walking in the truth.
- 9 Beloved, thou doest faithfully whatsoever 1 Pet. iv. 10.  
10 thou doest to the brethren, even when strangers;  
11 who bore testimony of thy love before the  
12 church; whom thou wilt do well to send forward Acts xv. 3.  
13 on their journey worthily of God; because for  
14 the Name's sake they went forth, taking nothing  
15 from the Gentiles. We therefore ought to Matt. x. 40.  
16 receive such, that we may be fellow-workers  
17 with the truth.
- 18 I have written somewhat to the church; but  
19 Diotrephes, who loveth to have the pre-eminence  
20 among them, receiveth us not. Wherefore, if I Pro. x. 8.  
21 come, I will bring to remembrance his deeds  
22 which he doeth, prating against us with ma-  
23 licious words; and not content therewith, he  
24 himself refuseth to receive the brethren, and  
25 those who would he forbiddeth, and casteth out  
26 of the church.
- 27 Beloved, follow not that which is evil, but Psa. xxxvii. 27  
28 that which is good. He who doeth good is from 1 John iii. 6.  
29 God; he who doeth evil hath not seen God.
- 30 Demetrius hath good report from all men, and  
31 from the truth itself; yea, we also bear record;  
32 and thou knowest that our record is true.
- 33 I had many things to write to thee, but I am  
34 not minded to write to thee with pen and ink;  
35 but I trust that shortly I shall see thee; and we  
36 will speak face to face. Peace be to thee. Our  
37 friends salute thee. Salute the friends by name.

# THE GENERAL EPISTLE OF JUDAS

COMMONLY CALLED

## JUDE

	<b>JUDAS</b> , a servant of Jesus Christ, and brother of James, to those who are beloved in God the Father, and preserved for Jesus Christ, being called; mercy, and peace, and love be multi- plied to you.	1 2
Rom. viii. 30.		
Titus i. 4.	<b>BELOVED</b> , while I was giving all diligence to write to you of our common salvation, I was com- pelled to write to you to exhort you to contend earnestly for the faith which was once for all delivered to the saints. For certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, who turn the grace of God into lasciviousness, and deny our only Master and Lord, Jesus Christ.	3 4
Gal. ii. 5.		
2 Pet. ii. 1.		
1 Cor. x. 5.	But I desire to remind you, who know all things once for all, that the <b>LORD</b> , having saved the people out of the land of Egypt, afterwards destroyed those who believed not. And angels who kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the Great Day. Even as Sodom and Gomorrah and the cities about them in like manner, having committed fornication, and gone after strange flesh, are set forth as an example, undergoing the vengeance of eternal fire.	5 6
Rev. xx. 10.		
Gen. xix. 24.	Yet likewise also these in their dreamings defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The <b>LORD</b> rebuke thee. But these speak evil of those things which they understand not; but those things	7 8 9 10
Dan. xii. 1.		
Zec. iii. 2.		

- which, as brute beasts, they know naturally, in those things they corrupt themselves. Alas for them! for they went in the way of Cain, and ran greedily in the error of Balaam for reward, and perished in the gainsaying of Korah. Num. xxii. 7.
- 12 These are they who as hidden rocks in your love-feasts feast themselves without fear, tending themselves; clouds without water, carried along by winds; trees of autumn, without fruit, 13 twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Isa. lvii. 20.
- 14 And Enoch also, the seventh from Adam, prophesied to these, saying, "Behold, the LORD 15 cometh with tens of thousands of His saints, to execute judgment on all, and to convict all who are ungodly of all their ungodly deeds which they impiously committed, and of all the hard speeches which ungodly sinners spoke against Him." Zec. xiv. 5.
- 16 These are murmurers, complainers, walking according to their own lusts; and their mouths speak great swelling words, admiring persons for the sake of gain.
- 17 But, beloved, remember ye the words which were spoken before by the apostles of our Lord 18 Jesus Christ; that they told you, "At the end of the time there will be mockers, walking according to their own ungodly lusts." These are 19 they who make separations, fleshly, not having the Spirit. 1 Tim. iv. 1.
- 20 But ye, beloved, building up yourselves on your 21 most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Col. ii. 7. John xv. 4. Titus ii. 13.
- 22 And to some who are at variance, be merciful (a); 23 save them, pulling them out of the fire; to others be merciful with fear; hating even the garment spotted by the flesh. { Zec. iii. 2. } { Rev. iii. 4. } Rom. xvi. 25.
- 24 Now unto Him who is able to keep you from falling (b), and to present you without spot

(a) The text here is very uncertain.

(b) *Lit.* tripping.

1 Tim. i. 17.

before the presence of His glory with exceeding joy, to the only God, our Saviour, through Jesus 25  
Christ our Lord, belong (a) glory, majesty, dominion, and power, before all time and now and for ever. Amen.

(a) Or be.

# THE REVELATION

OF JESUS CHRIST TO

JOHN

- 1 **1** A REVELATION from Jesus Christ, which  
God gave him, to show to his servants  
things which must shortly come to pass; and he  
sent and signified it by his angel to his servant  
2 John; who testified the word of GOD, and the  
testimony of Jesus Christ, whatsoever things he  
3 saw. He who readeth and they who hear the  
words of this prophecy and keep those things  
which are written therein, blessed are they; for  
the season is at hand. Luke xi. 28.  
James v. 8.
- 4 JOHN to the seven churches in Asia: Grace to  
you and peace from "He who is, and who was,  
and who is to come"; and from the seven spirits  
5 which are before His throne; and from Jesus John viii. 14.  
Christ, the faithful witness, the firstborn of the  
dead, and the prince of the kings of the earth.  
Unto him who loveth us, and freed us from our  
6 sins by his own blood, and made us a kingdom,  
priests to GOD even his Father; unto him the  
glory and the dominion for ever. Amen. Ex. xix. 6.
- 7 Behold, he cometh with the clouds; and every  
eye will see him, even they who pierced him;  
and all the tribes of the earth will wail over him. { Dan. vii. 13.  
Isa. xl. 5.  
Zec. xii. 10.  
Even so, Amen.
- 8 I am the Alpha and the Omega, saith the  
LORD GOD, He who is, and who was, and who is  
to come, the Almighty. } Isa. xli. 4.  
} Isa. xliv. 6.
- 9 I JOHN, your brother, and companion in the  
tribulation and kingdom and patience in Jesus,  
was in the isle called Patmos, for the word of  
10 GOD and the testimony of Jesus. I was in the

- 2 Cor. xii. 2. Spirit on the Lord's day (a), and heard behind me a loud voice as of a trumpet, saying: What thou seest write into a book, and send to the seven churches—to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira; and to Sardis, and to Philadelphia, and to Laodicea. 11
- Zec. iv. 2. AND I turned to see what voice was speaking to me. And having turned I saw seven golden lamp-stands; and in the midst of the lamp-stands, one like unto a son of man, clothed with a garment down to the feet, and girt about the breast with a golden girdle. His head and his hair were white like white wool, like snow; and his eyes were like a flame of fire; and his feet like burnished brass, as if it had been burnt in a furnace; and his voice was like the voice of many waters. And he had in his right hand seven stars; and from his mouth came forth a sharp two-edged sword; and his countenance was like the sun when it shineth in its strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I became dead, and, lo, I am alive for evermore, and have the keys of death and of Hades. 12  
13  
14  
15  
16
- Dan. vii. 9. 14
- Eze. i. 27. {  
Eze. xliii. 2. } his eyes were like a flame of fire; and his feet like burnished brass, as if it had been burnt in a furnace; and his voice was like the voice of many waters. And he had in his right hand seven stars; and from his mouth came forth a sharp two-edged sword; and his countenance was like the sun when it shineth in its strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I became dead, and, lo, I am alive for evermore, and have the keys of death and of Hades. 15  
16
- Isa. xlix. 2. 16
- Dan. x. 8. 17
- Luke xxiv. 5. 18
- WRITE, therefore, what thou didst see, and the things which are, and the things which shall be hereafter; the mystery (b) of the seven stars which thou didst see upon my right hand, and the seven golden lamp-stands. The seven stars are the angels of the seven churches; and the seven lamp-stands are the seven churches. 19  
20
- Matt. v. 15.  
Phil. ii. 15.
- Deut. xxiii. 14. To the angel of the church in EPHESUS write:— 1 2
- 1 John iv. 1. These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamp-stands: I know thy works, and thy labour and patience, and how thou canst not bear those who are evil. And thou didst try those who say they are apostles, but are not, and didst find them liars; and thou hast patience, and didst endure for my name's sake and hast not grown weary. But I have 2  
3  
4
- Gal. vi. 9. 3  
4

(a) Or in the day of the Lord. (b) Or secret meaning.

- against thee, that thou didst leave thy first love.
- 5 Remember therefore whence thou hast fallen, and repent, and do the first works; else I am coming to thee; and I will remove thy lamp-stand out of its place, unless thou repent. Jer. ii. 2.
- 6 But this thou hast, that thou hatest the deeds of the Nicolaitans; which I also hate. He who hath an ear, let him hear what the Spirit saith to the churches, To him who overcometh I will grant to eat of the Tree of Life, which is in the Paradise of God. Matt. xxi. 41.
- 7 **AND** to the angel of the church in SMYRNA write:— Matt. xi. 15.
- 8 These things saith the First and the Last, who became dead, and is alive: I know thy tribulation and thy poverty (but thou art rich), and the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan. Fear not those things which thou art about to suffer; behold, the devil will cast some of you into prison, that ye may be tested; and ye will have tribulation ten days. Show thyself faithful unto death, and I will give thee the crown of Life. Gen. ii. 9.
- 9 He who hath an ear, let him hear what the Spirit saith to the churches, He who overcometh shall not be hurt by the second death. 1 Tim. vi. 18.
- 10 **AND** to the angel of the church in PERGAMUS write:— Rom. ii. 28.
- 11 These things saith he who hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one who was slain among you, where Satan dwelleth. Matt. x. 22.
- 12 But I have a few things against thee, because thou hast there those who hold the teaching of Balaam, the man who taught Balak to cast a stumbling-block before the children of Israel, that they might eat things sacrificed unto idols, and commit fornication. So thou hast also those who hold the teaching of the Nicolaitans to a like effect. Repent, therefore; else I am coming to thee quickly, and will make war against them with the sword of my mouth. He who hath an ear, let him hear what the Spirit James i. 12.
- 13 **AND** to the angel of the church in PAPHLAGIA write:— Rev. xx. 14.
- 14 These things saith the First and the Last, who became dead, and is alive: I know thy tribulation and thy poverty (but thou art rich), and the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan. Fear not those things which thou art about to suffer; behold, the devil will cast some of you into prison, that ye may be tested; and ye will have tribulation ten days. Show thyself faithful unto death, and I will give thee the crown of Life. 2 Tim. ii. 12.
- 15 He who hath an ear, let him hear what the Spirit saith to the churches, He who overcometh shall not be hurt by the second death. } Num. xxv. 2.
- 16 But I have a few things against thee, because thou hast there those who hold the teaching of Balaam, the man who taught Balak to cast a stumbling-block before the children of Israel, that they might eat things sacrificed unto idols, and commit fornication. So thou hast also those who hold the teaching of the Nicolaitans to a like effect. Repent, therefore; else I am coming to thee quickly, and will make war against them with the sword of my mouth. He who hath an ear, let him hear what the Spirit } Num. xxxi. 16.
- 17 **AND** to the angel of the church in PAPHLAGIA write:— Isa. xi. 4.
- 18 These things saith the First and the Last, who became dead, and is alive: I know thy tribulation and thy poverty (but thou art rich), and the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan. Fear not those things which thou art about to suffer; behold, the devil will cast some of you into prison, that ye may be tested; and ye will have tribulation ten days. Show thyself faithful unto death, and I will give thee the crown of Life. Psa. xxv. 14.
- 19 He who hath an ear, let him hear what the Spirit saith to the churches, He who overcometh shall not be hurt by the second death.



saith to the churches, To him who overcometh I will give of the hidden manna and will give him a white stone, and on the stone a new name written, which no one knoweth except him who receiveth it.

AND to the angel of the church in **THYATIRA** 18  
write:—

These things saith the Son of GOD, who hath eyes like a flame of fire, and his feet are like burnished brass: I know thy works, and thy love and faith and ministry and patience, and thy last works more than the first. Notwithstanding, I have somewhat against thee, because thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her time to repent, and she willeth not to repent of her fornication. Behold, I am casting her into a bed, and those who commit adultery with her into great tribulation, unless they repent of her deeds. And I will slay her children with pestilence; and all the churches shall know that I am he who searcheth the thoughts and hearts; and I will give to each of you according to his works. But I say to you, the remnant in Thyatira, as many as hold not this teaching, who know not (as men say) the depths of Satan: I put on you no fresh burden; only, that which ye hold, hold fast till I come. And he who overcometh, and keepeth my works unto the end, to him I will give, even as I have received it from my Father, authority over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers. And I will give him the morning star. He who hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church in **SARDIS** 1 3  
write:—

These things saith he who hath the seven spirits of GOD, and the seven stars: I know thy works, that thou hast a name that thou livest, yet art dead. Be watchful, and strengthen the things that remain, which were ready to die;

- for I have not found thy works perfect before my  
 3 God. Remember therefore how thou hast received and didst hear; and hold it fast and repent. If therefore thou wilt not watch, I will  
 4 what hour I will come upon thee. Yet thou hast a few names in Sardis who defiled not their garments; and they shall walk with me in white; for they are worthy. He who overcometh shall  
 5 be clothed thus in white raiment; and I will not blot his name out of the Book of Life; and I will  
 6 acknowledge his name before my Father, and before His angels. He who hath an ear, let him hear what the Spirit saith to the churches.  
 7 AND to the angel of the church in PHILADELPHIA write:—
- These things, saith the Holy One, the true, he who hath the key of David, he who openeth and no one shall shut, and shutteth and no one  
 8 openeth: I know thy works; behold, I have set before thee an open door, which no one can shut; for thou hast a little strength, and didst keep  
 9 my word, and didst not deny my name. Behold I cause some of the synagogue of Satan—of those who say that they are Jews, and are not, but lie—behold, I will cause them to come and worship before thy feet, and to know that I loved  
 10 thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, the hour which will come upon all the  
 11 world to try those who dwell upon the earth. I come quickly; hold that fast which thou hast, that no one take thy crown. He who overcometh, I will make him a pillar in the sanctuary of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new  
 12 name. He who hath an ear, let him hear what the Spirit saith to the churches.  
 13 AND to the angel of the church in LAODICEA write:—
- These things saith the Amen, the faithful and true witness, the origin of the creation of GOD:

Heb. ii. 1.

Rev. xvi. 15.

Luke xii. 8.

{	Isa. xxii. 22.
	Job xii. 14.

Isa. lx. 14.

2 Pet. ii. 9.

Zeph. i. 14.

Rev. xxi. 2.

Isa. lxxv. 16.

1 Kings xviii. 12. I know thy works, that thou art neither cold nor 15  
 hot; I would thou wert cold or hot. So then 16  
 because thou art lukewarm, and neither hot nor  
 cold, I am ready to spew thee out of my mouth.  
 Hos. xii. 8. Because thou sayest, "I am rich and have gained 17  
 riches and have need of nothing"; and knowest  
 not that thou art the wretched, and poor and  
 blind, and naked one; I counsel thee to buy of 18  
 Isa. lv. 1. me gold refined from the fire, that thou mayest  
 become rich; and white raiment, that thou  
 mayest be clothed, and that the shame of thy  
 nakedness may not appear; and eyesalve to  
 anoint thine eyes, that thou mayest see. As 19  
 Pro. iii. 11. many as I love, I rebuke and chasten; be zealous  
 therefore, and repent. Behold, I stand at the 20  
 door and knock; if any one hear my voice and  
 open the door, I will come in to him, and will sup  
 with him, and he with me. He who overcometh, 21  
 I will grant him to sit with me on my throne,  
 even as I also overcame, and sat down with my  
 Rev. ii. 7. Father on His throne. He who hath an ear, let 22  
 him hear what the Spirit saith to the churches.

AFTER this I looked, and, behold, a door set 1 4  
 open in heaven; and the first voice which I heard  
 was as it were of a trumpet speaking with me,  
 saying, Come up hither, and I will show thee  
 things which must be hereafter.

Immediately I was in the Spirit; and, behold, 2  
 there was a throne set in heaven, and One was  
 sitting upon the throne. And He who sat was, 3  
 look upon, like a jasper stone and a sardius; and  
 round about the throne there was a rainbow, in  
 appearance like an emerald. And round about 4  
 the throne were four and twenty thrones; and  
 upon the thrones were sitting four and twenty  
 elders, clothed in white raiment; and upon their  
 Ex. xix. 16. heads were crowns of gold. And out of the 5  
 throne proceed lightnings and voices and thun-  
 derings. And there are seven torches of fire  
 burning before the throne; these are the seven  
 spirits of God. And before the throne there is 6  
 as it were a sea of glass like crystal; and in the  
 midst of the throne, and round about it, are  
 four living beings full of eyes before and behind.

7 And the first being is like a lion, and the second is like a calf, and the third has a face like that of a man, and the fourth is like a flying eagle. Eze. i. 10.

8 And the four living beings have each of them six wings; and they are full of eyes around and within. And they cease not day and night, saying,

Holy, holy, holy,  
LORD GOD, the Almighty,  
Who was, and is, and is to come!

9 And whenever the living beings give glory and honour and thanks to Him who sitteth upon the throne, who liveth for ever, the four and twenty Rev. v. 14.

10 elders will fall down before Him who sitteth upon the throne, and will worship Him who liveth for ever, and will cast their crowns before the throne, saying,

11 Thou art worthy, our LORD and our GOD, Col. i. 16.  
To receive glory and honour and power;  
For Thou didst create all things,  
And for Thy pleasure they were, and were created.

5 1 AND I saw in the right hand of Him who sitteth upon the throne a book written within and Eze. ii. 9.

2 without, sealed with seven seals. And I saw a mighty angel proclaiming in a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on earth or under the earth was able to open the book, or to look thereon. And I was weeping Gen. xlix. 9.  
much, because no one was found worthy to open the book, or to look thereon. And one of the elders said to me, Weep not; behold, the Lion which is of the tribe of Judah, the Root of David, hath prevailed to open the book, and the seven seals thereof.

6 And I saw in the midst of the throne and of the four living beings, and in the midst of the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes—which are the seven spirits of God sent forth into all the earth. And he came; and he hath taken it out of the right hand of Him who sitteth upon the throne. { Isa. liii. 7.  
Zec. iv. 10.  
2 Chron. xvi. 9.

- Psa. cxli. 2.      And when he had taken the book, the four 8  
 living beings and the four and twenty elders fell  
 down before the Lamb, having each a harp, and  
 golden bowls full of incense, which are the  
 prayers of the saints. And they sang a new 9  
 song, saying,  
 Thou art worthy to take the book,  
 And to open the seals thereof;  
 For thou wast slain;  
 And didst purchase for GOD by thy blood,  
 Out of every kindred, and tongue,  
 And people, and nation;  
 And thou madest them kings and priests 10  
 to our GOD;  
 And they will reign on the earth.
- Ex. xix. 6.      And I beheld; and I heard a voice, of many 11  
 angels round about the throne, and of the living  
 beings and the elders; and the number of them  
 was ten thousand times ten thousand, and  
 thousands of thousands; they were saying with 12  
 a loud voice,  
 The Lamb which was slain is worthy  
 To receive power, and riches, and wisdom,  
 And strength, and honour,  
 And glory, and blessing.
- Dan. vii. 10.      And I heard every creature which is in heaven, 13  
 and on the earth, and under the earth, and on  
 the sea, and all which are in them, as they said,  
 Blessing, and honour, and glory, and power, be  
 unto Him who sitteth upon the throne and unto  
 the Lamb for ever. And the four living beings 14  
 said, Amen; and the elders fell down and wor-  
 shipped.
- Phil. ii. 10.      AND I saw when the Lamb opened one of the 1 6  
 seven seals, and I heard one of the four living  
 beings say, as with a sound of thunder, Come.
- Rev. xix. 4.      And I saw, and, behold, a white horse; and he 2  
 who sat on it had a bow; and a crown was given  
 him; and he went forth conquering, and to  
 conquer.
- Rev. v. 5.      And when he opened the second seal, I heard 3  
 the second living being say, Come. And there  
 went out another horse, red; and to him who 4  
 sat thereon it was granted to take peace from
- Zec. vi. 3.  
 Isa. xlv. 3.

the earth, and that men should kill each other; and there was given him a great sword.

5 And when he opened the third seal, I heard the third living being say, Come. And I saw, and, behold, a black horse; and he who sat thereon

6 had a balance in his hand. And I heard in the midst of the four living beings as it were a voice, saying, A quart of wheat for a shilling (a), and three quarts of barley for a shilling (a); and see that thou damage not the oil and the wine.

Rev. ix. 4.

7 And when he opened the fourth seal, I heard the voice of the fourth living being as he said, Come. And I saw, and, behold, a pale horse, and the name of him who sat on it was Death, and Hades was following with him. And authority was given them over the fourth part of the earth, to slay with sword, and hunger, and pestilence, and by the beasts of the earth.

Eze. xiv. 21.

9 And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slain for the word of GOD, and for the testimony which they held; and they cried with a loud voice, How long, dost Thou, the Sovereign (b), the holy and true, refrain from judging, and from avenging our blood on those who dwell on the earth? And a white robe was given to each of them; and it was said to them, that they should rest yet a little while, until the number of their fellowservants also and of their brethren, who would be killed even as they had been, should be completed.

Zec. i. 12.

Heb. xi. 40.

12 And I saw when he opened the sixth seal, and there followed a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became like blood; and the stars of the heavens fell to the earth, even as a fig tree casteth its unripe figs when it is shaken by a mighty wind. And the heavens were withdrawn as a scroll when it is being rolled up; and all the mountains and islands were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bondman, and every free man, hid themselves

{ Isa. xxiv. 18.  
Isa. xxiv. 23.  
Isa. xliii. 13.  
Hag. ii. 6.  
Joel ii. 51.  
Isa. xxxiv. 4.

{ Psa. cii. 26.  
Isa. xxxiv. 4.  
Heb. i. 12.

{ Isa. ii. 9.  
Isa. ii. 19.  
Hos. x. 8.

(a) Or a denarius.

(b) Gr. despot, *lit.* master.

Isa. xiii. 13. }  
 Psa. cx. 5. }  
 Joel ii. 11. }  
 in the caverns and in the rocks of the mountains,  
 and said to the mountains and rocks, Fall on us, 16  
 and hide us from the face of Him who sitteth  
 upon the throne, and from the wrath of the Lamb;  
 for the great day of their wrath has come; and 17  
 who is able to stand?

AFTER this, I saw four angels standing at the 1 7  
 four corners of the earth, holding back the four  
 winds of the earth, that no wind should blow on  
 the earth, or on the sea, or against any tree.  
 Eze. ix. 2. And I saw ascend from the sunrising another 2  
 angel, who had a seal of the living GOD; and he  
 cried with a loud voice to the four angels to  
 whom it was given to injure the earth and the  
 Eze. ix. 14. sea, Injure not the earth, or the sea, or the trees, 3  
 till we have sealed the servants of our GOD on  
 their foreheads.

Rev. xiv. 1. And I heard the number of those who were 4  
 sealed; a hundred and forty-four thousand,  
 sealed out of all the tribes of the children of  
 Israel.

Of the tribe of Judah were sealed twelve 5  
 thousand.

Of the tribe of Reuben twelve thousand.

Of the tribe of Gad twelve thousand.

Of the tribe of Asher twelve thousand. 6

Of the tribe of Naphtali twelve thousand.

Of the tribe of Manasseh twelve thousand.

Of the tribe of Simeon twelve thousand. 7

Of the tribe of Levi twelve thousand.

Of the tribe of Issachar twelve thousand.

Of the tribe of Zebulun twelve thousand. 8

Of the tribe of Joseph twelve thousand.

Of the tribe of Benjamin twelve thousand.

Rom. xi. 25. AFTER this I saw, and, behold, a great multi- 9  
 tude which no one could number, out of all  
 nations and kindreds and peoples and tongues,  
 stood before the throne, and before the Lamb,  
 clothed in white robes, and having palm  
 branches in their hands; and they cried with a 10  
 loud voice, saying,

Zec iv. 7.

Salvation unto our GOD who sitteth upon  
 the throne,

And unto the Lamb.

11 And all the angels were standing round about  
the throne and the elders and the four living  
beings; and they fell on their faces before the  
12 throne and worshipped GOD, saying,

Jude 25.

Amen: Blessing and glory and wisdom  
And thanksgiving and honour  
And power and might

Unto our GOD for ever! Amen.

13 And one of the elders spoke, saying to me,  
These arrayed in the white robes, who are they?

14 and whence came they? And I said to him, My  
lord, thou knowest. And he said to me, They  
are those who come out of the great tribulation;  
and they washed their robes and made them

John xvi. 33.

15 white in the blood of the Lamb. Therefore  
they are before the throne of GOD, and serve  
Him day and night in His sanctuary; and He  
who sitteth on the throne will spread His taber-

Rev. xxi. 3.

16 nacle over them. They shall not hunger any  
more, nor thirst any more; nor shall the sun  
17 strike on them, nor any heat. For the Lamb  
which is in the midst of the throne will be their  
shepherd, and will lead them to living fountains  
of waters; and GOD will wipe away every tear  
from their eyes.

Isa. xlix. 10.

Isa. xxv. 8.

8 1 AND when he opened the seventh seal, there  
was silence in heaven about the space of half an  
hour.

Rev. v. 1.

2 And I saw the seven angels who stand before  
GOD; and to them were given seven trumpets.

3 And another angel came and stood at the altar,  
having a golden censer; and there was given to  
him much incense, that he should add it to the  
prayers of all the saints, upon the golden altar

{ Lev. xvi. 12.  
Ex. xxx. 8.  
Psa. cxli. 2.

4 which is before the throne. And the smoke of  
the incense ascended before GOD from the  
angel's hand with (a) the prayers of the saints.

5 And the angel took the censer, and filled it from  
the fire of the altar, and cast it upon the earth;  
and there followed thunderings, and voices, and  
6 lightnings, and an earthquake. And the seven

Eze. x. 2.

(a) Or for.



- angels who have the seven trumpets prepared themselves to sound.
- Joel ii. 30. }  
Ex. ix. 23. } AND the first sounded; and there followed 7  
hail and fire, mingled with blood, and they were  
cast upon the earth; and the third part of the  
earth was burnt up and the third part of the  
trees were burnt up, and all the green grass was  
burnt up.
- Ex. vii. 20. AND the second angel sounded; and as it were 8  
a great mountain burning with fire was cast into  
the sea; and the third part of the sea became  
blood; and the third part of the creatures which 9  
were in the sea and had life, died; and the third  
part of the ships were destroyed.
- Jer. ix. 15. AND the third angel sounded; and there fell a 10  
great star from the heavens, burning like a torch,  
and it fell upon the third part of the rivers, and  
upon the fountains of the waters; and the name 11  
of the star is Wormwood; and the third part of  
the waters became wormwood; and from the  
waters, because they were made bitter, many of  
mankind died.
- Eze. xxxii. 7.  
Isa. xiii. 10. AND the fourth angel sounded; and the third 12  
part of the sun was smitten, and the third part  
of the moon, and the third part of the stars;  
that the third part of them might be darkened,  
and the day might not shine for a third part of  
it, and the night likewise.
- Rev. xiv. 6. AND I beheld, and heard an eagle (a) flying in 13  
mid-heaven, saying with a loud voice, Alas, Alas,  
Alas for the inhabitants of the earth, by reason  
of the rest of the sounds of the trumpet, of the  
three angels who are about to sound!
- Luke x. 18.  
Rev. xvii. 8. AND the fifth angel sounded; and I saw a star 1 9  
fall from the heavens to the earth; and there was  
given him the key of the pit of the abyss. 2  
And he opened the pit of the abyss; and there arose  
out of the pit a smoke, like the smoke of a great  
furnace; and the sun and the air were darkened 3  
by reason of the smoke of the pit; and out of the  
smoke there came locusts upon the earth; and  
unto them was given authority, as the scorpions
- Joel ii. 2.

(a) Or angel (but the reading in the text is now generally accepted).

- 4 of the earth have authority. And it was told them that they should hurt not the grass of the earth, nor any green thing, nor any tree; but only those men who have not the seal of God upon  
 5 their foreheads. And a charge was given them that they should not kill these men, but should torment them five months; and the torment they inflict is like the torment from a scorpion  
 6 when it has struck a man. And in those days men will seek death, and shall in no wise find it; and will desire to die, and death fleeth from them.
- 7 And in likeness the locusts were like horses made ready for battle, and there were on their heads as it were crowns like gold, and their  
 8 faces were like the faces of men. And they had hair like the hair of women, and their teeth were  
 9 like the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was like the sound of  
 10 chariots, of many horses rushing to war. And they have tails like those of scorpions, and stings; and in their tails is their power to hurt men for  
 11 five months. They have as king over them the angel of the abyss; his name in Hebrew is Abaddon, and in Greek he hath the name Apollyon (a).
- 12 One woe is past; behold, there come two more woes hereafter.
- 13 AND the sixth angel sounded; and I heard from the four horns of the golden altar which is before  
 14 God, a voice saying to the sixth angel who hath the trumpet, Loose the four angels who are bound at the great river Euphrates.
- 15 And the four angels were loosed, who were prepared for that hour and day and month and year, to slay the third part of men. And the number  
 16 of the armies of the horsemen was twice ten thousand times ten thousand; I heard their  
 17 number. And thus in the vision I saw the horses, and those who sat upon them having breastplates of fire and of jacinth and of brimstone; and the heads of the horses were like the
- Eze. ix. 6.  
 Jer. viii. 3.  
 Joel ii. 4.  
 Dan. vii. 4.  
 Psa. lvii. 4.  
 Nah. ii. 4.  
 Eph. ii. 2.  
 Rev. viii. 13.  
 Gen. ii. 14.  
 Psa. lxxviii. 17.  
 1 Chron. xii. 8.  
 Isa. v. 28.

(a) Or Destroyer.

heads of lions, and out of their mouths issued fire and smoke and brimstone.

Through these three scourges the third part of 18  
men were killed, by the fire, and the smoke, and  
the brimstone, which issued from their mouths. 19  
For the power of the horses is in their mouths,  
and in their tails; for their tails are like serpents,  
having heads, and with them they hurt.

And the rest of mankind who were not killed 20  
by these plagues, repented not of the works of  
their hands, that they should refrain from wor-  
shipping the evil spirits, and the idols of gold and  
of silver and of brass and of stone and of wood,  
which cannot see or hear or walk; neither re- 21  
pented they of their murders, or of their sor-  
ceries, or of their fornication, or of their thefts.

And I saw another mighty angel come down 1 **10**  
from heaven, clothed with a cloud; and the rain-  
bow was on his head, and his face was like the  
sun, and his feet were like pillars of fire; and he  
had in his hand a little book set open; and he 2  
set his right foot on the sea, and his left foot  
on the land, and cried with a loud voice, as a 3  
lion roareth; and when he had cried, the seven  
thunders uttered their voices. And when the 4  
seven thunders had uttered their voices, I was  
about to write; and I heard a voice from heaven  
saying, Seal up those things which the seven  
thunders uttered, and write them not.

And the angel whom I saw standing upon the sea 5  
and upon the land lifted up his right hand to the  
heavens, and swore by Him who liveth for ever; 6  
who created the heavens and the things which  
are therein, and the earth and the things which are  
therein, and the sea and the things which are  
therein, that there shall be delay (a) no longer;  
but that in the days of the voice of the seventh 7  
angel, when he is about to sound, the mystery  
(b) of God shall be finished, even as He declared  
the good news to His servants the prophets.

And the voice which I heard from heaven, I 8  
heard it speaking with me again, saying, Go,  
take the book which is set open in the hand of

(a) Or time.

(b) Or secret purpose.

- the angel who standeth on the sea and on the  
 9 land. And I went my way to the angel, telling Eze. iii. 1.  
 him to give me the little book. And he said to  
 me, Take it, and eat it up; and it will make thy  
 belly bitter, but in thy mouth it will be as sweet  
 10 as honey. And I took the little book out of the  
 angel's hand, and ate it up; and it was in my  
 mouth as sweet as honey; and when I had  
 11 eaten it, my belly was made bitter. And they  
 said to me, Thou must prophesy again before Jer. i. 9.  
 many peoples and nations and tongues and  
 kings.
- 1 AND there was given me a reed like a rod, } Eze. xl. 3.  
 and one said, Rise, and measure the sanctuary } Eze. xli. 13.  
 of God, and the altar, and those who worship  
 2 therein. But the court which is outside the  
 sanctuary, exclude it, and measure it not, for it Dan. vii. 25.  
 is given to the Gentiles; and they will tread the  
 3 Holy City under foot forty-two months. And I  
 will give power to my two witnesses, and they  
 shall prophesy for one thousand two hundred and  
 4 sixty days, clothed in sackcloth. These are the  
 two olive trees, and the two lamp-stands which Zec. iv. 11.  
 5 stand before the Lord of the earth. And if any  
 one seeks to hurt them, fire proceedeth out of their  
 mouths, and devoureth their enemies; and if any  
 6 manner be slain. These have authority to shut  
 the heavens, that it rain not in the days of their  
 prophecy; and have authority over the waters  
 to turn them to blood, and to smite the earth  
 7 with every plague, as often as they will. And  
 when they shall have finished their testimony,  
 the beast which ascendeth out of the abyss will  
 8 and kill them. And their dead bodies lie in the  
 street of the great city, which spiritually is  
 called Sodom and Egypt; where also their Lord  
 9 was crucified. And men from among the  
 peoples and tribes and tongues and nations look  
 upon their dead bodies three days and a half,  
 and suffer not their dead bodies to be put into  
 10 graves. And those who dwell upon the earth re-  
 joice over them, and make merry; and they will

send gifts to each other; because these two prophets tormented those who dwell upon the earth.

Eze. xxxvii. 5. } And after the three days and a half, a spirit of 11  
 life from GOD entered them, and they stood  
 1 Thess. iv. 17. } upon their feet; and great fear fell upon those  
 who beheld them. And they heard a loud 12  
 Mal. iii. 18. } voice from heaven saying to them, Come up  
 hither. And they went up into heaven in the  
 cloud; and their enemies beheld them.

And the same hour there came a great earth- 13  
 quake, and the tenth part of the city fell, and in  
 the earthquake were slain seven thousand per-  
 sons; and the remnant were affrighted, and  
 gave glory to the God of heaven.

The second woe is past; behold, the third woe 14  
 cometh quickly.

Dan. ii. 44. } AND the seventh angel sounded; and there 15  
 Dan. vii. 14. } followed loud voices in heaven, saying,

The kingdom of the world  
 Has become the kingdom of our LORD,  
 And of His Christ;  
 And He shall reign for ever.

Rev. iv. 4. } And the four and twenty elders who sit before 16  
 GOD on their thrones, fell upon their faces, and  
 worshipped GOD, saying, We give Thee thanks, 17  
 O LORD GOD, the Almighty, who art, and wast;  
 because Thou hast taken Thy great power, and  
 didst reign. And the nations were angry, and 18  
 Thy wrath came, and the time of the dead, that  
 they should be judged; and that Thou shouldest  
 give their reward to Thy servants the prophets,  
 and to the saints and those who fear Thy name,  
 the small and the great; and shouldest destroy  
 those who destroy the earth.

Psa. ii. 1. }  
 Psa. ii. 5. }  
 Psa. xlvi. 6. }  
 Dan. vii. 10. }  
 Dan. vii. 22. }  
 Psa. cxv. 13. }  
 Dan. xi. 44. }

And the sanctuary of GOD was opened in 19  
 heaven, and there appeared in His sanctuary  
 the ark of His covenant; and there followed  
 lightnings, and voices, and thunderings, and an  
 earthquake, and great hail.

Mic. iv. 9. } AND there appeared a great sign in heaven; 1 12  
 Isa. lxvi. 7. } a woman clothed with the sun, and the moon  
 under her feet, and upon her head a crown of  
 twelve stars; and she being with child cried out, 2

- travailing in birth, and in agony to bring forth.
- 3 And there appeared another sign in heaven; Dan. vii. 7.  
and, behold, a great red dragon, having seven  
heads and ten horns, and upon his heads seven
- 4 diadems. And his tail drew the third part of Dan. viii. 10.  
the stars of the heavens, and cast them to the  
earth; and the dragon stood before the woman  
who was about to be delivered, to devour her
- 5 child as soon as she was delivered. And she } Isa. lxvi. 7.  
brought forth a man-child, who is to rule all the } Psa. ii. 10.  
nations with a rod of iron; and her child was
- 6 caught up to GOD and to His throne. And the Dan. vii. 25.  
woman fled into the wilderness, where she hath  
a place prepared by GOD, that there, for one  
thousand two hundred and sixty days, they may  
nourish her.
- 7 And there arose a war in heaven, Michael and } Dan. x. 13.  
his angels warring against the dragon; and the } Dan. x. 21.  
8 dragon and his angels made war and prevailed } Dan. xii. 1.  
not; neither was their place found any longer in
- 9 heaven. And the great dragon was cast down,  
the old serpent, called the Devil and Satan, who  
deceiveth the whole world; he was cast down  
unto the earth, and his angels were cast down  
with him.
- 10 And I heard a loud voice saying in heaven: Rev. xi. 15.  
Now have come the salvation and the power  
And the kingdom of our God,  
And the authority of His Christ;  
For the accuser of our brethren is cast down,  
Who accuseth them before GOD day and  
night.
- 11 And they overcame him because of the blood Rom. viii. 33.  
of the Lamb,  
And because of the word of their testimony;  
And, even unto death, they loved not their  
lives.
- 12 Therefore rejoice, O heaven, Psa. xcvi. 11.  
And ye who dwell therein!  
Alas for the inhabitants of the earth  
And of the sea!  
For the devil has come down to you,  
Having great wrath  
Because he knoweth that he hath but a  
short season.

And when the dragon saw that he was cast 13  
 unto the earth, he persecuted the woman who 14  
 had brought forth the man-child. And to 14  
 the woman were given the two wings of the 14  
 great eagle, that she might fly from the place of 14  
 the serpent into the wilderness, into her place, 14  
 where she is to be nourished for a time and times 15  
 and half a time. And the serpent cast out of his 15  
 mouth after the woman water like a river, that 15  
 he might cause her to be carried away by the 16  
 flood. And the earth helped the woman, and 16  
 the earth opened her mouth and swallowed the 16  
 flood which the dragon cast out of his mouth. 17  
 And the dragon was wroth with the woman, and 17  
 went away to make war with the remnant of her 17  
 seed, who keep the commandments of God and 17  
 have the testimony of Jesus. And he stood 1 13  
 upon the sand of the sea.

AND I saw a beast rise out of the sea; it had 2  
 ten horns, and seven heads, and upon its horns 2  
 ten diadems, and upon its heads names of 2  
 blasphemy. And the beast which I saw was 2  
 like a leopard, and its feet were like the feet of 2  
 a bear, and its mouth was like the mouth of a 2  
 lion; and the dragon gave it his power, and his 3  
 throne, and great authority. And I saw one of 3  
 its heads as it were mortally wounded; and its 3  
 mortal wound was healed; and the whole earth 4  
 wondered after the beast. And they worshipped 4  
 the dragon because he gave his authority to the 4  
 beast; and they worshipped the beast, saying, 4  
 Who is like the beast? and who is able to make 4  
 war against it?

And there was given to it a mouth speaking 5  
 great things and blasphemies; and authority 5  
 was given to it to do its works during forty-two 6  
 months. And the beast opened its mouth in 6  
 blasphemies against God, to blaspheme His 6  
 name, and His tabernacle, even those who have 7  
 their tabernacle in heaven. And it was per- 7  
 mitted to make war against the saints and to 7  
 overcome them; and to it was given authority 7  
 over every kindred and people and tongue and 7  
 nation.

- 8 And all who dwell upon the earth will worship the beast, every one whose name has not been written, from the foundation of the world, in the Book of Life of the Lamb which hath been slain. If any one hath an ear, let him hear. If any one is for captivity, into captivity he goeth; if any one shall kill with the sword, he must be killed with the sword. Here are shown the patience and faith of the saints. } Isa. xiv. 2.  
 } Gen. ix. 6.
- 9, 10
- 11 AND I saw another beast coming up out of the earth; it had two horns like those of a lamb, and it spoke as a dragon. And it exerciseth all the authority of the first beast in its presence, and causeth the earth and those who dwell therein to worship the first beast, whose mortal wound was healed. And it worketh great signs, so that it maketh fire come down from the heavens to the earth in the presence of men; and by means of those signs which it was given power to do in the presence of the beast, it deceiveth those who dwell on the earth; saying to them, that they should make an image to the beast which hath the wound by a sword, yet lived. Matt. xxiv. 24.  
 Dan. iii.
- 12
- 13
- 14
- 15 And it was permitted to give breath to the image of this beast, that the image should both speak, and cause that as many as would not worship it should be killed. And it caused all, small and great, rich and poor, free and bond, to receive a mark on their right hands, or on their foreheads; and that no one might buy or sell, except him who has the mark—the name of the beast or the number of its name. Rev. xvi. 2.
- 16
- 17
- 18 Here is seen wisdom. Let him who hath understanding count the number of the beast; for it is the number of a man; and its number is six hundred and sixty-six. Rev. xv. 2.
- 14 1 AND I saw, and, behold, the Lamb stood on mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father written on their foreheads. And I heard a sound from heaven, like the sound of many waters, and like the sound of loud thunder; and the sound which I heard was as of harpers harping with their harps; and they sing a new Psa. ii. 6.  
 } Isa. lix. 20.  
 Rev. xix. 6.
- 2
- 3



	song before the throne, and before the four living beings and the elders; and no one could learn that song but the hundred and forty-four thousand who were purchased from the earth.	
Can. i. 3.	These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were purchased from among men, as firstfruits unto God and the Lamb. And in their mouths was found no lie; they are without spot.	4
Psa. xxxii. 2.		5
2 Sam. xxiii. 5. Matt. iv. 16.	And I saw another angel flying in mid-heaven, having an everlasting gospel to preach to those who are sitting upon the earth, even to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment has come; and worship Him who made the heavens, and the earth and sea, and fountains of waters.	6
Rev. xv. 4.		7
Isa. xxi. 9. } Jer. li. 8. } Dan. iv. 27. }	And another, a second angel, followed, saying, Fallen, fallen has Babylon the great! she who made all the nations drink of the wine of the wrath of her fornication.	8
	And another, a third angel, followed them, saying with a loud voice, If any man worships the beast and its image, and receives its mark on his forehead or on his hand, he shall drink of the wine of the wrath of God which is mingled untempered in the cup of His indignation, and shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb. And the smoke of the torment of these men ascendeth for ever; and they who worship the beast and its image, and whosoever receiveth the mark of its name, have no rest day or night.	9
Isa. li. 22. } Jer. xxv. 15. }		10
Isa. xxxiv. 10.	Here is the patience of the saints, who keep the commandments of God and the faith of Jesus.	11
1 Thess. iv. 14.	And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord henceforth! Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.	12
Dan. vii. 13. } Isa. xix. 1. }	AND I saw, and behold, a white cloud, and upon the cloud one sitting like unto a son of	13
		14

15 man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the sanctuary, crying with a loud voice to him who was sitting on the cloud, Send out thy sickle, and reap; for the time has come to reap; for the harvest of the earth is ripe. And he who sat on the cloud cast his sickle on the earth; and the earth was reaped. Joel iii. 13.

17 And another angel came out of the sanctuary which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, he who hath authority over fire; and he cried in a loud voice to him who had the sharp sickle, saying, Send out thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes Rev. xiv. 15.

19 are fully ripe. And the angel cast his sickle unto the earth, and gathered the clusters of the vine of the earth, and cast them into the great { Joel iii. 13.  
Isa. lxiii. 3.  
Lam. i. 15.

20 winepress of the wrath of God. And the winepress was trodden outside the city; and out of the winepress came forth blood, as high as the horses' bits, for a thousand six hundred furlongs. Heb. xiii. 11.

15 1 AND I saw in heaven another sign, great and marvellous, seven angels having the last seven plagues; for in them is filled up the wrath of

2 GOD. And I saw as it were a sea of glass, mingled with fire; and those who had come off victorious from the beast and from its image and from the number of its name, standing by Eze. xi. 22.

3 the sea of glass, having harps of GOD. And they sing the song of Moses the servant of GOD, and the song of the Lamb, saying: Ex. xv. 1.

Great and marvellous are Thy works,

LORD GOD, the Almighty;

Just and true are Thy ways,

Thou King of the nations (a).

4 Who will not fear, O LORD,

And glorify Thy name?

For Thou only art holy;

For all the nations will come and worship before Thee;

For Thy judgments are made manifest.

{ Jer. x. 7.  
Psa. lxxxvi. 9.

(a) Or ages, or saints.

- Rev. xi. 19. } And afterwards I saw, and the sanctuary of 5  
the tabernacle of the testimony in heaven was 6  
opened; and out of the sanctuary there came,  
clothed in pure shining linen, and girt about  
their breasts with golden girdles, the seven  
Eze. x. 7. } angels who have the seven plagues. And one of 7  
the four living beings gave to the seven angels  
seven golden bowls full of the wrath of God who  
liveth for ever. And the sanctuary was filled 8  
with smoke from the glory of God, and from His  
Eze. x. 4. } power; and no one was able to enter the sanc-  
Isa. vi. 4. } tuary, till the seven plagues of the seven angels  
1 Kings viii. 11. } were ended.
- AND I heard a loud voice out of the sanctuary 1 **16**  
saying to the seven angels, Go your ways, and  
pour out upon the earth the seven bowls of the  
wrath of GOD.
- Eze. x. 2. } AND the first departed, and poured out his 2  
Ex. ix. 10. } bowl into the earth; and there came a noisome  
and grievous sore upon the men who had the  
mark of the beast, and upon those who wor-  
shipped its image.
- Ex. vii. 19. } AND the second poured out his bowl into the 3  
sea; and it became blood as of a dead man; and  
every living creature, the things which were in  
the sea, died.
- AND the third poured out his bowl into the 4  
rivers and the fountains of the waters; and it  
became blood. And I heard the angel of the 5  
waters say, Thou art righteous, Thou who art  
and wast, the Holy One, because Thou judgest  
Ex. vii. 21. } us. For they shed the blood of saints and 6  
Eze. xvi. 38. } prophets, and Thou hast given them blood to  
drink; they are worthy! And I heard the 7  
altar saying, Even so, LORD GOD, the Almighty,  
true and righteous are Thy judgments.
- AND the fourth poured out his bowl on the 8  
sun; and to him it was given to scorch men with  
fire. And men were scorched with great heat, 9  
and blasphemed the name of GOD, who hath the  
authority over these plagues; and they repented  
not, to give Him glory.
- Dan. v. 22. } AND the fifth poured out his bowl on the 10  
throne of the beast; and his kingdom became  
full of darkness; and they gnawed their tongues

- 11 through pain, and blasphemed the GOD of heaven because of their pains and their sores; and they repented not of their deeds.
- 12 AND the sixth poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the sunrising might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils, working signs; and they go forth to the kings of the whole world, to gather them to the war of the great day of God the Almighty; (Behold, I come as doth a thief; blessed is he who watcheth, and keepeth his garments, lest he walk naked, and men see his shame); and they brought them together into the place called in Hebrew, Har-magedon.
- 13 } Isa. xi. 15.  
} Jer. l. 38.
- 14 Zeph. iii. 8.  
Joel iii. 2.
- 15 Zec. xiv. 2.
- 16
- 17 AND the seventh poured out his bowl on the air; and there came a loud voice out of the sanctuary, from the throne, saying, It is done!
- 18 And there came lightnings and voices and thunderings; and there came a great earthquake, such that there came not, since a man came upon the earth, so mighty an earthquake, and so great.
- 19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon was remembered in the sight of God, that He might give her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And out of the heavens there fell upon men a great hail, each stone nearly a hundredweight; and men blasphemed GOD because of the plague of the hail; for the plague thereof was exceedingly great.
- 17 1 AND one of the seven angels who had the seven bowls came and talked with me, saying, Come hither; I will show thee the judgment of the great harlot who sitteth upon many waters; 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.
- Jer. li. 13.  
Jer. li. 7.

Rev. xi. 19.

And afterwards I saw, and the sanctuary of the tabernacle of the testimony in heaven was opened; and out of the sanctuary there came, clothed in pure shining linen, and girt about their breasts with golden girdles, the seven angels who have the seven plagues. And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of God which liveth for ever. And the sanctuary was filled with smoke from the glory of God, and from His power; and no one was able to enter the sanctuary, till the seven plagues of the seven angels were ended.

Eze. x. 7.

Eze. x. 4. }  
Isa. vi. 4. }  
1 Kings viii. 11. }

AND I heard a loud voice out of the sanctuary saying to the seven angels, Go your ways, pour out upon the earth the seven bowls of wrath of God.

Eze. x. 2. }  
Ex. ix. 10. }

AND the first departed, and poured out his bowl into the earth; and there came a noiseful and grievous sore upon the men who had the mark of the beast, and upon those who had worshipped its image.

Ex. vii. 19.

AND the second poured out his bowl into the sea; and it became blood as of a dead man; and every living creature, the things which were in the sea, died.

Ex. vii. 21. }  
Eze. xvi. 38. }

AND the third poured out his bowl into the rivers and the fountains of the waters became blood. And I heard the angels of the waters say, Thou art righteous, O Lord God, because Thou hast punished us. For they shed the blood of the prophets, and Thou hast given them to drink; they are worthy! And I heard the altar saying, Even so, LORD GOD, the true and righteous are Thy judgments.

Dan. v. 22.

AND the fourth poured out his bowl upon the sun; and to him it was given to scorch men with fire. And men were scorched with the heat thereof, and they blasphemed the name of God which sent the plagues. And the fifth poured out his bowl upon the waters which were living; and they became blood, and they slew every living creature which was in the waters.

Ex. x. 22.



Dan. vii. 7.	So he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet-coloured beast, which was full of names of blasphemy, and had seven heads and ten horns.	3
Jer. li. 7.	And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, and had in her hand a golden cup full of abominations, even the unclean things of her fornication; and upon her forehead was a name written, a mystery,	4
2 Thess. ii. 7.		5

**BABYLON THE GREAT, THE MOTHER  
OF THE HARLOTS AND ABOMI-  
NATIONS OF THE EARTH.**

Rev. xvi. 6.	And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with a great wonder.	6
	And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and the ten horns.	7
Dan. vii. 11.	The beast which thou sawest was, and is not; and will ascend out of the abyss, and goeth unto destruction; and those who dwell on the earth, whose names have not been written from the foundation of the world upon the Book of Life, will wonder when they behold the beast, that it was, and is not, and will come. Here is seen the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.	8
Rev. xiii. 8.	And they are seven kings; the five have fallen, the one is, the other has not yet come; and when he cometh, he must continue a little while.	9
Rev. xiii. 1.	And the beast which was, and is not, is, moreover, itself eighth, and is from the seven, and goeth unto destruction. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive authority as kings for one hour, with the beast. These	10
Dan. vii. 20. } Dan. vii. 24. }	have one mind, and give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them;	11 12 13
Dan. viii. 25.		14

for he is Lord of lords and King of kings; and those who are with him are called, and chosen, and faithful.

- 15 And he said to me, The waters which thou sawest, where the harlot sitteth, are peoples and  
 16 multitudes, and nations and tongues. And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will devour her flesh and burn her  
 17 with fire. For GOD put into their hearts to do His mind, and to come to one mind, and to give their kingdom to the beast, until the words of  
 18 GOD shall be accomplished. And the woman whom thou didst see is the great city which reigneth over the kings of the earth.

18 1 AFTER these things I saw another angel coming down from heaven, having great authority; and  
 2 the earth was lighted up by his glory. And he cried out with a strong voice, saying,

    Fallen, fallen, has Babylon the great,  
 And has become a habitation of evil spirits,  
 And a hold of every foul spirit,  
 And a hold of every unclean and hateful  
 bird.

3 For all the nations have drunk from the wine

    Of the wrath of her fornication;  
 And the kings of the earth committed fornication with her;

    And the merchants of the earth became rich  
 Through the power of her wantonness.

4 And I heard another voice from heaven, saying,

    Come out of her, my people,  
 That ye be not partakers of her sins,  
 And that ye receive not of her plagues.

5 For her sins clave together, even unto the heavens;

    And GOD remembered her unrighteous  
 deeds.

6 Render to her even as she rendered,  
 And double ye the double according to her works;

    In the cup which she mingled  
 Mingle to her double.

{ Isa. viii. 7.  
 Jer. xlvii. 2.

Acts iv. 27.

Rev. xvi. 19.

{ Isa. xxi. 9.  
 Jer. li. 8.  
 Jer. xliii. 21.

{ Jer. li. 7.  
 Neh. iii. 4.

{ Isa. lii. 11.  
 Jer. l. 8.  
 Jer. li. 6.  
 Jer. li. 9.  
 Jer. li. 45.

{ Jer. l. 15.  
 Jer. l. 29.  
 Psa. cxxxvii. 8.



- Isa. xlvii. 7. }  
Jer. l. 31. }  
As much as she glorified herself, 7  
And lived wantonly,  
So much torment and sorrow give her;  
For in her heart she saith,  
I sit a queen, and am no widow,  
And shall in no wise see sorrow;  
Therefore her plagues shall come in one day, 8  
Death, and mourning, and famine;  
And she shall be utterly burnt with fire;  
For strong is the LORD GOD who judged her.
- Psa. lxii. 11.  
Eze. xxvi. 16.  
And the kings of the earth, who committed 9  
fornication and lived wantonly with her, will  
weep; and when they shall see the smoke of her  
burning, as they stand afar off for fear of her 10  
torment, they will lament over her, saying,
- Rev. xvii. 19.  
Eze. xxvii. 2.  
Alas, alas, the great city Babylon,  
The mighty city!  
For in one hour thy judgment has come.
- Rev. xvii. 4.  
And the merchants of the earth weep and 11  
mourn over her; for no one buyeth their freight  
any more; freight of gold, and silver, and 12  
precious stone, and pearls, and fine linen, and  
purple, and silk, and scarlet; and every sweet-  
scented wood, and all manner of vessels of  
ivory; and all manner of vessels of most precious  
wood and brass and iron and marble; and 13  
cinnamon, and spice, and incense, and ointment,  
and frankincense, and wine, and oil, and fine  
flour, and wheat, and cattle, and sheep, and  
freight of horses and of chariots and of slaves;  
and souls of men. And the fruits which thy 14  
soul longed after departed from thee, and all the  
dainty and the goodly things perished from  
thee.
- Eze. xxvii. 13.  
And men will find them no more at all.
- Luke xvi. 19.  
The merchants of these things, who were made 15  
rich by her, will stand afar off for the fear of her  
torment, weeping and wailing, saying, 16  
Alas, alas, the great city,  
Which was clothed in fine linen and purple  
and scarlet,  
And decked in gold and precious stone and  
pearl!
- Isa. xxiii. 14.  
For in one hour riches so great have come to 17  
naught.

18 And every shipmaster (a), and every one who saileth to a place, and seamen, and as many as trade by sea, stood afar off, and cried out as they beheld the smoke of her burning, saying, What city is like the great city! Isa. xxxiv. 10.

19 And they cast dust on their heads, and were crying out, weeping and wailing, saying, { Josh. vii. 6.  
Job ii. 12.

Alas, alas, the great city,  
Wherein all who had their ships at sea  
Grew rich by reason of her costliness!  
For in one hour she is made desolate:—

20 Rejoice over her, O Heaven,  
And ye the saints and the apostles and the prophets; { Isa. xlv. 23.  
Jer. li. 48.

For, with her judgment upon you,  
GOD hath judged her.

21 AND a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence will Babylon, the great city, be thrown down! Jer. li. 63.

And she will be found no more at all.

22 And sound of harpers and musicians  
And flute-players and trumpeters Isa. xxiv. 8.  
Jer. vii. 34.

Will be heard in thee no more at all;

And craftsman,  
Of whatever craft,

Will be found in thee no more at all;

And sound of millstone

Isa. xxiii. 8.

Will be heard in thee no more at all;

23 And light of lamp

Will shine in thee no more at all;

And voice of bridegroom and bride

Will be heard in thee no more at all;

For thy merchants

Were the great men of the earth;

For by thy sorcery all the nations were deceived.

24 And in her was found blood of prophets and of saints and of all who have been slain upon the earth. Jer. li. 49.

19 1 AFTER these things I heard as it were a loud voice of a great multitude in heaven, of those who say, Rev. xvi. 7.

(a) Or pilot.

Hallelujah!

The salvation, and the glory, and the power  
Belong to our GOD;

Deut. xxxii. 4.  
Deut. xxxii. 43.

For true and righteous are His judgments; 2  
For He judged the great harlot  
Who corrupted the earth with her fornication;

And He wrung vengeance from her hand for  
the blood of His servants.

Isa. xxxiv. 10.

And a second time they have said, Hallelujah! 3  
And her smoke goeth up for ever. And the four 4  
and twenty elders and the four living beings fell  
down and worshipped GOD who sitteth on the  
throne; and they said, Amen, Hallelujah! And 5  
a voice came forth from the throne, saying,

Psa. cxxxv. 1. }  
Psa. cxxxv. 20. }

Praise our GOD, all ye His servants,  
Ye who fear Him,  
The small and the great.

Psa. xcvi. 1.  
Psa. xcvi. 12.

AND I heard as it were the voice of a great 6  
multitude, and as the voice of many waters, and  
as the voice of mighty thunderings, saying,

Hallelujah!  
For the LORD our GOD, the Almighty,  
reigneth!

Matt. xxv. 6.

Let us rejoice and be glad, 7  
And we will give the glory to Him;  
For the marriage of the Lamb came,  
And his bride made herself ready;

Psa. xlv. 14. }  
Isa. lxi. 10. }

And to her was granted to array herself 8  
In fine linen,  
Shining, pure;  
For the fine linen

Is the righteous deeds of the saints.

Rev. xxii. 8.

AND he said to me, Write, Blessed are those 9  
who have been called to the marriage supper of  
the Lamb. And he said to me, These are the  
true sayings of GOD. And I fell at his feet to 10  
worship him. And he said to me, See that thou  
do it not; I am a fellow-servant with thee, and  
with thy brethren who have the testimony of  
Jesus; worship GOD; for the testimony of Jesus  
is the spirit of prophecy.

AND I saw heaven opened, and, behold, a 11  
white horse, and sitting thereon he who is called

- 12 Faithful and True; and in righteousness he judgeth and maketh war. His eyes are a flame of fire, and on his head are many diadems; and he hath a name written, which none but himself knoweth. And he is arrayed in a garment dipped in blood; and he has been named The
- 13 Word of GOD. And the armies which are in heaven, clothed in fine linen, white and pure,
- 14 were following him upon white horses. And out of his mouth proceedeth a sharp sword, that with it he may smite the nations; and he will rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of
- 15 GOD the Almighty. And he hath on his garment and on his thigh a name written,
- Dan. x. 6.  
Isa. lxiii. 1.  
John i. 1.  
{ Psa. ii. 9.  
2 Sam. i. 15.  
Isa. lxiii. 3.

## KING OF KINGS, AND LORD OF LORDS.

- 17 And in the sun I saw an angel standing; and he cried with a loud voice, saying to all the birds which fly in mid-heaven, Come, gather yourselves together to the great supper of GOD; that ye may eat flesh of kings, and flesh of captains, and flesh of mighty men, and flesh of horses, and of those who sit on them, and flesh of all men, both free and bond, and small and great.
- 18 And I saw the beast, and the kings of the earth, and their armies gathered together to make the war against him who sat on the horse, and against his army. And the beast was caught, and with him the false prophet who in his presence wrought the signs with which he deceived those who accepted the mark of the beast, and those who worshipped his image: These two were cast alive into the lake of fire,
- 19 which burneth with brimstone. And the remnant were slain with the sword of him who sat upon the horse, which sword went forth out of his mouth; and all the birds were filled with their flesh.
- 20 1 AND I saw an angel coming down from heaven, holding the key of the abyss, and, across his
- 2 hand, a great chain. And he laid hold on the dragon, the old serpent, which is the Devil and
- Isa. xxxiv. 6.  
Eze. xxxix. 17.  
Psa. ii. 2.  
{ Isa. xxx. 33.  
Dan. vii. 11.  
Dan. vii. 26.  
Rev. xix. 17.  
Rev. i. 18.  
2 Pet. ii. 4.

- Dan. vi. 17. Satan, and bound him a thousand years, and cast him into the abyss, and locked and sealed it above him, that he should deceive the nations no more till the thousand years should be finished; after that he must be loosed for a little while. 3
- Dan. vii. 22. And I saw thrones, and some sat upon them, and judgment was given unto them; and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and whosoever had not worshipped the beast or his image, and had not received his mark upon their foreheads and upon their hands; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection; on these the second death hath no power, but they will be priests of God and of Christ, and will reign with him the thousand years. 4 5
- Isa. lxi. 6. And when the thousand years are finished, Satan will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the war; the number of them being as the sand of the sea. And they went up over the breadth of the earth, and encompassed the camp of the saints and the beloved city; and fire came down out of heaven, and devoured them. And the Devil, who deceived them, was cast into the lake of fire and brimstone, where the beast also and the false prophet are; and they will be tormented day and night for ever. 6 7 8
- Eze. xxxviii. 2. 8
- Eze. xxxix. 1. 9
- Rev. xix. 20. 10
- 2 Pet. iii. 10. AND I saw a great white throne, and Him who sitteth on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the Book of Life; and the dead were judged according to their works, out of the things that had been written in the books. And 11 12 13
- Dan. vii. 10. 12
- Dan. vii. 10. 13

the sea gave up the dead who were in it; and Death and Hades delivered up the dead who were in them; and they were judged each man according to his works. And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And whosoever was not found written in the Book of Life was cast into the lake of fire.

- 21 1 AND I saw new heavens and a new earth; for the first heavens and the first earth passed away; 2 and no longer is there the sea. And I saw the holy city, a new Jerusalem, coming down out of heaven from GOD, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying,
- Behold, the tabernacle of GOD is with men, And He will dwell with them, And they will be His people, And GOD Himself will be with them,
- 4 And will wipe away every tear from their eyes; And there will be death no longer, Neither will there any longer be Mourning, or crying, or pain; For the first things passed away.
- 5 And He who sitteth upon the throne said, Behold, I make all things new. And He said, Write; for these words are faithful and true.
- 6 And He said to me, They have come to pass! I am the Alpha and the Omega, the Beginning and the End. To him who is athirst I will give of the fountain of the Water of Life freely. He who overcometh shall inherit these things; and I will be to him, God, and he shall be to Me a son. But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.
- 9 And there came one of the seven angels who had the seven bowls, they who were laden with the seven last plagues; and he talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

- Eze. xl. 2.                   And he carried me away in spirit to a great 10  
and lofty mountain, and showed me the holy  
city, Jerusalem, descending out of heaven, from  
God, having the glory of God. Its light-giver 11  
is like a stone most precious, even like a jasper  
stone, shining like crystal; it hath a wall great 12  
and high; it hath twelve gates, and at the gates  
twelve angels, and names written thereon, which  
are the names of the twelve tribes of the children  
of Israel; on the east three gates, and on the 13  
north three gates, and on the south three gates,  
and on the west three gates. And the wall of the 14  
city hath twelve foundations, and on them twelve  
names of the twelve apostles of the Lamb.
- Eze. xlviii. 31.
- Eph. ii. 20.
- Zec. ii. 1.  
Eze. xl. 3.                   And he who talked with me had a measure, a 15  
golden reed, that he might measure the city, and  
the gates thereof, and the wall thereof. And the 16  
city lieth in a square, and its length is as great  
as the breadth; and he measured the city with  
the reed, twelve thousand furlongs. The length  
and the breadth and the height of it are equal.  
And he measured the wall thereof, a hundred 17  
and forty-four cubits, according to the measure  
of a man, that is, of an angel.
- Isa. liv. 11. }  
Eze. xlviii. 35. }           And its wall is built of jasper; and the city is 18  
pure gold, gold like pure glass. The foundations 19  
of the wall of the city are garnished with all  
manner of precious stones—the first foundation,  
jasper; the second, sapphire; the third, chal- 20  
cedony; the fourth, emerald; the fifth, sar-  
donyx; the sixth, sardius; the seventh, chrysolite;  
the eighth, beryl; the ninth, topaz; the tenth,  
chrysoptase; the eleventh, jacinth; the twelfth, 21  
amethyst. And the twelve gates are twelve  
pearls; each of the gates is of one pearl; and the  
street of the city is pure gold, as it were trans-  
parent glass.
- Isa. xl. 19.               And I saw in it no sanctuary; for the LORD 22  
God the Almighty, and the Lamb, are its sanc-  
tuary. And the city hath no need of the sun or 23  
of the moon that they should shine on it; for  
the glory of God enlightened it, and the Lamb  
is the lamp thereof.
- Isa. lx. 3. }  
Isa. lx. 11. }           And the nations will walk by the light of it; 24  
Isa. lx. 20. } and the kings of the earth are bringing into it

25 their glory. And its gates will not be shut at all by day; for there will be no night there.

26 And they will bring into it the glory and the Isa. lii. 1.

27 honour of the nations. And there shall in no wise enter it anything unclean, neither he who worketh abomination and a lie; those only shall enter who have been written in the Lamb's Book of Life.

22

1 AND he showed me a river of water of life, bright as crystal, proceeding out of the throne { Zec. xiv. 8.  
Eze. xlvii. 1.  
Eze. xlvii. 7.  
Eze. xlviii. 12.

2 of GOD and of the Lamb. In the midst of the street of the city, and on each side of the river, is a Tree of Life, bearing twelve fruits; yielding its fruit every month; and the leaves of the tree are for the healing of the nations.

3 AND there will be no more curse; but the Zec. xiv. 11.

4 throne of GOD and of the Lamb will be in it; and

5 His servants will serve Him; and they will see

6 His face; and His name will be on their fore-

7 heads. And there will be night no longer; and

8 they need no light of lamp, neither light of sun; { Isa. xxiv. 23.  
Isa. lx. 19.  
Eze. xlviii. 37.

9 for the LORD GOD will give light upon them; and they will reign for ever.

10 AND he said to me, These words are faithful Rev. i. 1.

11 and true; and the LORD, the GOD of the spirits

12 of the prophets, sent His angel to show to His

13 servants the things which must shortly come to

14 pass. And, lo, I am coming quickly. Blessed Rev. xxii. 10.

15 is he who keepeth the sayings of the prophecy of

16 this book.

17 AND I John saw and heard these things. And

18 when I had heard and seen, I fell down to wor-

19 ship before the feet of the angel who showed me

20 these things. Then he said to me, See that thou

21 do it not; I am a fellow-servant with thee, and

22 with thy brethren the prophets, and with those

23 who keep the sayings of this book; worship

24 God.

10 AND he said to me, Seal not the sayings of the { Dan. viii. 26.  
Dan. xii. 4.

11 prophecy of this book; the time is at hand. He

12 who is unrighteous, let him do unrighteousness

13 still; and he who is filthy, let him be made filthy

14 still; and he who is righteous, let him work

15 righteousnes still; and he who is holy, let him

16 be made holy still.



- Isa. xl. 10.           LO! I AM COMING quickly; and my reward 12  
 is with me, to render to each according as his  
 work is. I am the Alpha and the Omega, the 13  
 Isa. xli. 4.           First and the Last, the Beginning and the End.  
 Isa. xliv. 6.          Blessed are those who wash their robes (a), that 14  
 they may have the authority over the Tree of  
 Life, and may enter the city through the gates.  
 Rev. xxi. 8.          Outside are the dogs and the sorcerers, and the 15  
 fornicators and the murderers, and the idolaters,  
 and every one loving and making a lie.  
 Isa. xi. 1. }           I Jesus sent my angel to testify to you these 16  
 Isa. xi. 10. }        things for the churches. I am the root and the  
 offspring of David, the bright, the morning, star.  
 Isa. lv. 1.           And the Spirit and the bride say, Come! And 17  
 let him who heareth say, Come! And let him  
 who is athirst come; let him who is willing take  
 Water of Life freely.  
 Deut. iv. 2.          I testify to every one who heareth the words 18  
 Deut. xii. 32.        of the prophecy of this book, If any one shall  
 add to these things, God will add to him the  
 plagues which have been written in this book;  
 and if any one shall take away from the words 19  
 of the book of this prophecy, God will take away  
 his part from the Tree of Life, and out of the  
 Holy City, which have been written in this book.  
 Hab. ii. 3.           He who testifieth these things saith, Yea, I 20  
 am coming quickly.  
 Amen. Come, Lord Jesus.  
 2 Thess. iii. 18.    The grace of the Lord Jesus be with all.       21

(a) Some MSS. have "those who do his commandments."

THE END.